



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

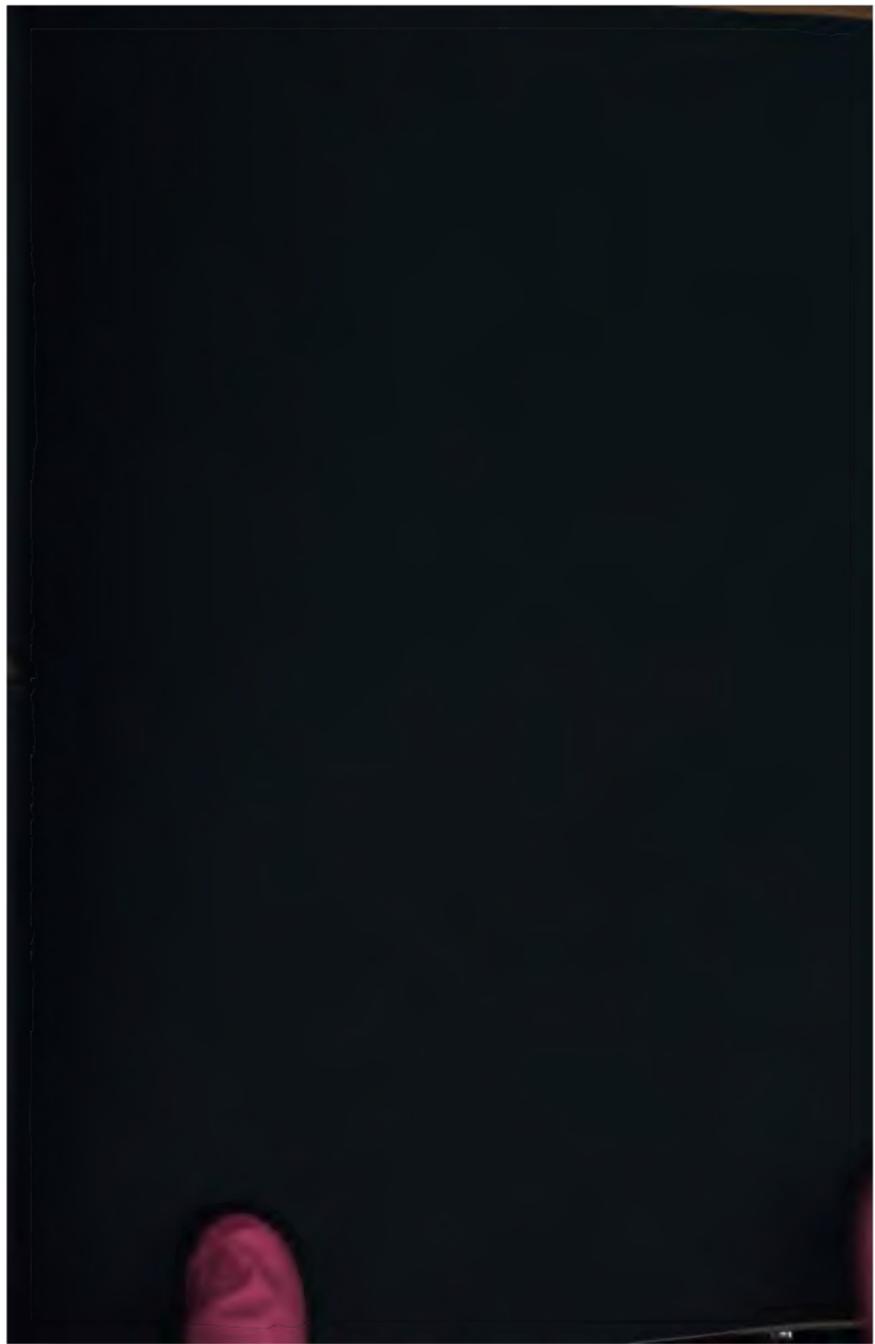
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600084675-



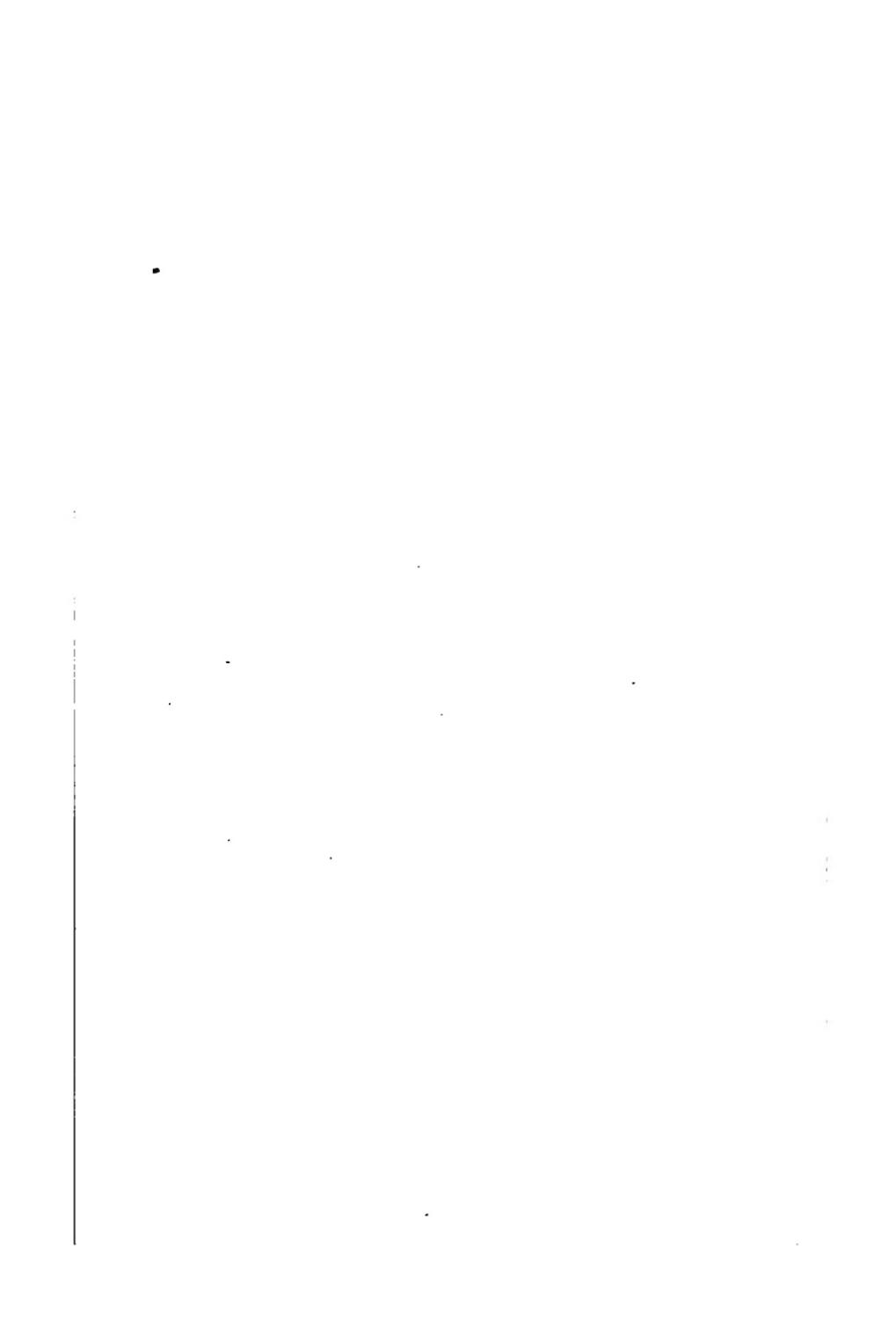




600084675-







GREEK VERSE COMPOSITION.

Cambridge:

**PRINTED BY C. J. CLAY, M.A.,
AT THE UNIVERSITY PRESS.**

GREEK VERSE COMPOSITION,

For the use of Public Schools and Private Students.

BEING

A REVISED EDITION OF

THE GREEK VERSES OF SHREWSBURY SCHOOL.

BY

GEORGE PRESTON, M.A.

FELLOW OF MAGDALENE COLLEGE, CAMBRIDGE.



CAMBRIDGE:
DEIGHTON, BELL, AND CO.
LONDON: LONGMANS AND CO.
1869.

304. g. 8.

The new form of this Edition, and the alterations made in it, have been adopted with the sanction of Professor Kennedy, and have been submitted to his revision.

PREFACE.

THIS volume is intended to serve as a manual for the young composer of Greek Tragic Senarii. It presents in the first place a concise and practical account of the laws of Tragic Iambic, Trochaic, and Anapaestic Verse, and a few cursory notices of the dialect and peculiar phraseology of the Dramatic poets, to be improved and expanded by the reading and observation of the young student himself. These are followed by a graduated series of exercises: and the volume concludes with a few Greek translations, designed to furnish the beginner with specimens of the skill and tact by which the difficulties of version from one into another poetic language are overcome after a little practice. For such a purpose the best exercises of school and college are more suitable than the masterpieces of the most finished scholar of riper years. The boy who is told to imitate Euripides, Virgil or Cicero, will be rather damped than encouraged by this advice, unless he possesses that rare temperament, which thinks "it were an easy leap to pluck bright honour from the pale-fac'd moon." But when the models proposed for his imitation are the exercises done by those who are nearly of the same age and under the same circumstances as himself, he at once feels and owns that he has before him a standard which may be reached, and, if he has a proper share of emulation, he will do all in his power to reach it. And this indeed is the principal reason why the

compositions of boys at public schools are in general so much superior to those written in the course of private education. Of the exercises most are intended to be done in school, under the master's eye; and a judicious master will easily understand what kind and degree of help it will be desirable for him to supply at each step, either to the class at large, or to individual boys. If, after being scanned and accented, they are likewise construed, and the tragic forms and idioms carefully noted, their usefulness will be carried to its utmost limit.

Although these exercises have been arranged with a main regard to the use of the middle forms in public schools, they will be quite as useful to that large class of private students, whose skill in composition is unequal to their general attainments in Greek scholarship.

It has not been thought necessary to add any exercises in Trochaic, very few in Anapæstic verse. The attention of the young composer ought not to be distracted by a variety of metres. When he has learned by diligent practice to write Iambic Senarii with ease and elegance, he will find no difficulty in applying his metrical skill, together with his stores of Tragic phraseology, to the Trochaic and Anapæstic rhythms.

The third Edition of this volume has been prepared for the press by the care of George Preston, Esq. Fellow of Magdalene College, Cambridge.

INTRODUCTION.

I. ON RHYTHM.

1. RHYTHM is the regular succession of parts of time, which are technically called *Times*.
2. A stronger Time is called *Arsis*, a weaker Time *Thesis*.
3. A syllable in Arsis is said to have an *Ictus* or stress of pronunciation (') (not to be confounded with the acute accent).
4. Rhythms which begin with Arsis are called *descending*: as

Shé, with all a móndr's príde,
Felt them in her bósom glów;
Rushed to báttle, foúght, and díed;
Dýng, húrl'd them át the fœ.

5. Rhythms which begin with Thesis are called *ascending*: as

O Thóu that dry'st the moúrner's teár,
How dárk this wórld would bé,
If whén decíved and woúnded hére,
We coúld not fly to Theé.

II. ON QUANTITY.

1. A short syllable (˘) is considered equal to one Time.
2. A long syllable (—) = (˘˘) = two Times.

III. ON FEET.

1. Certain limited successions of Arsis and Thesis are called Feet. There are Feet containing from two to four syllables, from two to eight Times. The Foot of two Times ($\sim\sim$) is called Pyrrichius.

2. The Feet with which we are now concerned, are those of 3 ($\tauρίχρονοι$) and 4 ($\tauετράχρονοι$) Times: as,

(a) $\tauρίχρονοι$	$-\sim$	Trochæus
	$\sim-$	Iambus
	$\sim\sim\sim$	Tribrachys,
(b) $\tauετράχρονοι$	$--$	Spondæus
	$-\sim\sim$	Dactylus
	$\sim\sim-$	Anapæstus.

Note. ($-\sim-$) is called Creticus, a foot of five Times.

IV. ON IAMBIC RHYTHM.

1. The Iambic is an ascending Rhythm, and the converse of the Trochaic, which is descending.

2. Iambic and Anapaestic Trochaic Rhythms may be measured either by single Feet, or by $\Deltaιποδία$, Dipodies, (Double-feet). Each $\Deltaιποδία$ is called a Metre ($μέτρον$).

Note. In the Dactylic and other measures one foot makes a Metre.

3. Hence

a Rhythm of 2 Feet = 1 Metre, is called Monometer,
 4 ... = 2 Metres, Dimeter,
 6 ... = 3 Trimeter,
 8 ... = 4 Tetrameter,
 &c. &c. ... = &c. &c.

4. A poetical Rhythm is called a Verse.

V. CATALEXIS. (*κατάληξις*)

1. An Acatalectic Rhythm is one which has its Metres complete in their number of syllables.
2. A Catalectic Rhythm wants one syllable to complete its Metres.
3. A Brachycatalectic Rhythm wants two syllables to complete its Metres.
4. An Hypercatalectic Rhythm has one syllable beyond its complete Metres.

VI. TRAGIC IAMBIC VERSE

1. The Verse chiefly used in the Dialogue of Greek Tragedy, is called, as measured by Metres, Tragicus Iambicus Trimeter Acatalecticus:—or, as measured by Feet, Tragicus Iambicus Senarius: having three perfect metres — six feet (seni pedes).

2. In its pure form it consists of

3 Diiambi = 6 Iambi: as

ὦ πᾶσι κλεῖνος Οἰδίποες | καλοῦμένος |

(the last syllable being always regarded as long.)

3. But, in order to give more strength, weight, and variety to the Rhythm, the Tragic poets admitted a long instead of a short syllable in the first Thesis of each Metre; or, in other words,

A Spondee may be substituted for an Iambus in the 1st, 3rd and 5th Feet:—as

ἀλλ' ἀστράφαλεῖς τῆνδινον! ανόρθωσσον! πολίν.|

4. The Iambus (˘-) may be resolved (excepting in the last Foot) into the Tribrach (˘˘˘), but care must be taken not to make the Verse weak or inharmonious by too large a number of short syllables. Examples:

λεμένα! δε Ναυπλεῖον ἐκπληρῶν! πλάτη|
δ γαρ! μάκαρισκούκι σνειδεῖσιν τύχας.|
ώς μεν λέγουσιν ὅτι θέοις ἔχθιστισιν ὥν.|
πρὸς οὐκίον εὐθυνόντας ἐνάλιαν! πλάτην.|
τοιαντά μεν | ταδέ εστιν ἀμφοτέραι μενεῖν.|

Note. The Tribrach in the 5th foot is not very frequent.

5. The Spondees (--) in the 1st and 3rd Feet may be resolved into a Dactyl (-˘˘); as

ἄερι ποταγαῖ καὶ τίνει | ταῦτην! δίκην.|
οὐτοῖ φύτευει Πέλοπα τοῦ | δι' Ατρεύς! ἔφη|

Note. The Arsis is on the 2nd syllable of a Dactyl or Tribrach in Iambic Rhythms.

6. The Spondee in the 1st Foot may be resolved into an Anapæst (˘˘-); as

ἴκετενδόμεν | σὲ πᾶντες οἵδε πρόστιρόποι|

7. When a Proper Name occurs which could not otherwise find a place in the Verse, an Anapæst is allowed in any Foot excepting the last; as

Μονέλαιος ἄγαγων Ἐριμονήν | Σπάρτης! από|

VII. CÆSURA.

1. By Cæsura in Verse we understand the pause occasioned by the close of a Word before the close of a Foot.

Note. The pause occasioned by the close of a Word and Foot at the same time is called Dialysis.

2. Hence in Iambic Verse, a Cæsura can only occur after a syllable in Thesis.

3. There are two principal Cæsuras of the Iambic Trimeter: viz.

(a) the Penthemimeral after the Thesis of the 3rd Foot: as

ω τέκνα Κάδμου || τοῦ πάλαι νέα τροφή.

(b) the Hepthemerimal, after the Thesis of the 4th Foot: as

ικτηρίοις κλάδοισιν || ἔξεστεμμένοις

Note. Elision after the Thesis does not destroy the Cæsura.

4. One or other of these Cæsuras is considered generally essential to the perfection of the Tragic Sennarius. Verses without Cæsura sometimes occur, and may be justified by various reasons: but they should be avoided by a young composer.

Note. Article, Preposition, and the Conjunction *kai* must always be considered as one with the following word: so that they do not constitute a good Cæsura when in the Thesis of the 3rd or 4th foot.

5. The Cæsura may however be sometimes neglected without inelegance in cases where before the Thesis of the 4th Foot a syllable is elided, which, had it not been

elided, would itself have formed that Thesis. This is called Quasi-caesura; as

Φ στέμματα ξήναο^ς ἐπέκλωσεν θεά.
||

ἄνοις μὲν οὖν μόχθου σ' ἀπαλλάξας ἔχω.
||

6. If there be a Caesura after the Thesis of the 5th Foot, (that is to say, if the line end with a Cretic foot, or words so joined as to form a Cretic) the Tragic Poets make that Thesis short, or (in other words) they avoid a Spondee in that place. Hence such Rhythms as the following must be avoided:

ώς δὴ δέδηγμαι τὴν ἁμαντοῦ καρδίαν.

7. To the foregoing Rule there are two principal exceptions: viz.

(a) When the Thesis of the 5th Foot is formed by a monosyllable capable of beginning a sentence: as, an article or preposition before its case, a conjunction or adverb closely connected with the next word.

(b) When the Arsis of the 5th Foot is formed by a monosyllable incapable of beginning a sentence, as, γάρ, οὖν, δῆ, μέν, ἄν, τοι, μοί, νυν, and other enclitics.

Hence the following rhythms are admissible:

(a) οὐκ οὐδὲν ὑγίεις ἔτι λέγω τῶν ὄργων.
κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χείματος.
πεισόμεθ ὅταν δὲ μὴ καλῶς οὐ πείσομαι.
μητροκτονοῦντας κυρία δὲ ηδὲ ἡμέρα.

(b) ἀλλ' ὡς τάχιστα παιδες ὥμεις μὲν βάθρων
οἵον τέ μοι τάσδε ἐστὶ θνητοῖς γάρ γέρα
εἴ μοι λέγοις τὴν ὄψιν εἴπομεν ἀν τότε.
πᾶς φύς τὸν ἀτασ μῆνον αὐθίς μοι φράσων.

VIII. SCHEME
OF
TRAGICUS IAMBICUS TRIMETER ACATALECTICUS
OR
TRAGICUS IAMBICUS SENARIUS,
MEASURED BY METRES AND FEET.

Metres.	1		2		3	
Feet.	1	2	3	4	5	6
Theos.	˘ ˘	˘ ˘	˘ ˘	˘ ˘	˘ ˘	˘ ˘
Arsis	- -	- -	- -	- -	- -	- -
	˘ ˘	˘ ˘	˘ ˘	˘ ˘	˘ ˘	˘ ˘
	˘ ˘	˘ ˘	˘ ˘	˘ ˘	˘ ˘	˘ ˘
	˘ -	-	-	-	-	-
	-	-	Penthem. Cæsura.	-	Hephthem. Cæsura.	-

IX. RULES FOR THE MANAGEMENT
OF RHYTHM.

Avoid (˘ ˘ ˘) after (˘ ˘ ˘) or (- ˘ ˘).

Avoid more than two Feet of three syllables in the same Verse.

Avoid the frequency of Feet of three syllables in consecutive Verses.

Avoid generally a Dialysis with stop after the 3rd Foot.

Use sparingly a Dialysis with stop after the 2nd Foot.

Use sparingly the Dialysis with stop after the 5th Foot.

Avoid generally a Cæsura with stop after the Thesis of the 5th Foot.

X. TRAGIC TROCHAIC VERSE.

1. The Trochaic verse used in Tragedy is Tetrameter Catalectic (4 Ditrochees wanting one syllable) consisting in its pure form of seven Trochees and a syllable, as

οξὺς γάρ βολῆς αἰκουστὸν | Ἀργεός ἔξειγειρέται.

2. In certain places other feet are admissible.

(a) In the even places Spondees may be substituted, as

*πᾶς ἀνήρ καν | δοῦλος ἡ τίς | ἥδειται τό | φῶς σύρων.
καὶ θύρας ἔχων ἀκληροτοῦς | τῶ θέλιοντε | δημότῶν.
οὐκ ἔν | Ἰλῆι φτάδι | ἐστίν | ἀλλ' ἔν | Ἀργεῖα χθόνια.
οἱ κακοὶ δ' ὁσ πέρ πεφύκαστο | οὐ ποτέ | εν πράξιεν | ἄν.*

(b) The Spondees in these places may be resolved into Anapæsts, as

*ἀλλά! μετάβοντα|ενοστο|μετοθά | τοντό δ' οὐ καλῶς λέγεις.
τίς ποτέ | εν πυλαιστο | θόρυβος | καὶ λόγων ακοσμοῦα.
οὐ γάρ | ἡτίς | Ἐλλαδι | αὐτοῖς | Φρυξε | διελύμητο.*

(c) A Tribrach is allowed in any foot: (but since in Tragedy the Tribrach is only once¹ found in the 7th foot it is practically excluded from that place), as

¹ Eur. *Phoenissæ*, 610.

φόντον¹ ἐμβᾶ|λῶν τὸν¹ αὐτὸν | οὐκ ἄποισθε|ται μο|ρὸν.
 οὐχ¹ Μένελέ|ῶ τρό|ποιοι | χρῶμεθ¹ οὐστέ|ὸν ταῦ|δε.
 ἔξι|μεν, πά|τερα δὲ¹ μός δօς | εἰσὶ|δεν . οὐκάν τυχοῖς.
 εῦ λε|γεῖς σῶ|ζει σὲ¹ σύνεστις | ἀλλὰ¹ βαῦ¹ εἰ|σῶ δῷ|μων.
 πρὸς θε̄|ῶν τί | πρὸς ταῦ|δι¹ εἰπε¹ | τοῦ¹ γάρ¹ εἰδέ|ναι θε̄|λῶ.
 οὐνέκ¹ οὐ ποτ¹ | ημέ|λησε¹ | παιδός¹ ἄποδιδ|ωστ¹ μοῖ.
 σὺ δὲ τὴ| τῶ¹ εἰς | ἔριν ἄφε|αι | Μένελε|ῶ βί|ά τ' ἄγε|εις.

3. When a proper name occurs which cannot otherwise be admitted, a Dactyl may be put in any foot save the 4th and 7th, as

εἰς ἄρ¹ Ἰφῆγέν|εϊαν¹ Ἐλένης | νοστός¹ ην πέ|πρώμε|νός.
 Τυνδόρε|ῶν λε|γεῖς ίσως σοι | θύγατε|ρός θῦ|μουμέ|νός.

Occasionally proper names otherwise admissible have this license, as

συγγό|νον τ' ἔμην Πυλαδί|ην τε¹ | τὸν ταῦ|δε ξῦν|δρῶντα¹ μοῖ.

4. Dialysis.

The fourth foot must always end simultaneously with the end of a word; and if this Dialysis occurs after a monosyllabic word, such word must not be intimately connected with the following one (see VII. 4, note), as

προσκυνῶ σ', ἄναξ, τρόποισι¹ βαρβάρουσι προσπίτνων
 οὔχομαι τάλαινα, δάκρυνόν τ'¹ ὅμματ¹ οὐκέτι στέγει.

but

ἀλλ' ἀφαιρεῖσθαι βίᾳ τὰ¹ χρήματ¹ εἰπόντας τοδι¹
 ἀξία γοῦν εἰ τόκου τε¹ κοῦσα τοιοῦτον τόκον.

are inadmissible in Tragedy.

The learner will do well to observe that if to an Iambic Trimeter having the penthemimeral Cæsura we

prefix three (or four) syllables comprising Arsis + Thesis + Arsis, there results the Trochaic verse of Tragedy, as

θεῶν! ἀνάγκας θητη! τὸν ὄντα δεῖ φέρειν
τὰς γὰρ | δε θε|ῶν ἀνάγκας | θητη! ὄντα | δεῖ φέρειν.

5. When there is Dialysis after the second foot, that foot must not be either Spondees or Anapæst, as

πρὸς σοφοῦ γὰρ | ἀνδρὸς αἰσκεῖν σώφρον' εὐοργησίαν.
ώς ἐσεῖδον | ἀσμένη σε μονάδ' ἔχουσ' ἐργάσαν.

but

ἔξιστοσι | τὸν παλίτας κάφελεῖν τὰ δείματα
is inadmissible.

But if the second foot end in a monosyllable intimately connected with the word that follows, this law does not apply, as .

οὐκ ἐν τῇ ἐνυκελεύων παῖδι ἄγειν θανουμένην.

Or consider the first three and a half feet as if they were the end of an Iambic Trimeter governed by the rules for the Pes Creticus.

The few exceptions (strangely all in one passage, Eur. *Ion*, 515, 517, 537, 560) hardly warrant a deviation from this rule.

6. Since every Tragic Trochaic deprived of its beginning Arsis + Thesis + Arsis is identical with a Trimeter Iambic, the end of a Trochaic line must equally be governed by the Rule for the Pes Creticus.

Thus

ὅς τε τάρχαντον νόμισμα καὶ τὸ καινὸν χρεωτίον
is inadmissible in Tragedy.

XL SCHEME
OF
TRAGICUS TROCHÆUS TETRAMETER CATALECTICUS
MEASURED BY METRES AND FEET.

Metres.	1		2		3		4	
Feet.	1	2	3	4	5	6	7	8
Arsis / Thesis \	— ⌈	— ⌈	— ⌈	— ⌈	— ⌈	— ⌈	— ⌈	— ⌈
	— —	— —	— —	— —	— —	— —	— —	— —
	○○ —	○○ —	○○ —	○○ —	○○ —	○○ —	○○ —	○○ —
	○○○ —	○○○ —	○○○ —	○○○ —	○○○ —	○○○ —	○○○ —	○○○ —
					Dialysis			

XII. ON ANAPÆSTIC RHYTHM.

1. The Anapæstic verse of Tragedy is Dimeter Catalectic, consisting of two dipodiae or four feet, which may be Anapæsts, Dactyls or Spondees.

2. There must be Dialysis after the first dipodia, as

οὐς πέρι! πᾶσα || χθῶν Αστιάρις!

θρῆψά σα πόθῳ || στένεται μᾶλλον!

(a) The most frequent exception is where a short syllable at the beginning of the second dipodia is part of the last word in the first, as

παῖ, τοῦ! Φρύγιοι | ὁ Τελευτῶν!

3. Each system ends with a Catalectic verse called *Versus Parcemiacus*, not subject to the rule for Dialysis.

(a) The Catalectic foot (which must be supposed a Spondee) is generally preceded by an Anapæst, so that the Parcemiac has a Dactylic rhythm, as

πέμπει πάραβα|σὺν Ἐρίνυ
θέος ὄντι θνήτοις | ἅγορευ|ώ
ὄναρ ἦ|μερόφαντον ἀλαι|νει.

4. Occasionally there is introduced (especially before the Parcemiac) a Monometer or Base, as

νῦξ ἦ|δε βάρος|
πῶς σὲ δᾶ' κρῦσω|
βότα καὶ λεῖαν.|

5. A Dactyl must not precede an Anapæst (for this would cause an unrhythmic sequence of short syllables), nor is it elegant for a Dactyl to follow a Spondee in the same dipodia.

6. Sometimes a long vowel or diphthong at the end of a word is shortened before a vowel beginning the next, as

οἰχεταὶ! ἀνδρῶν.|

7. By the synapheia of the Anapæstic system the last syllable of each verse is not common, but must be scanned relatively to the next¹; so that the whole system forms a continuous line having its last syllable only common, as in the following:

βάλε, πρόσπτυξον σῶμα· θανόντος δ'
ώς ἐπὶ τύμβῳ καταθρήνησον.
φεῦ φεῦ· δεινὸν τόδ' ἔγηρύσω

¹ The exceptions are, hiatus after an exclamation, a vocative case, or when another character speaks.

καὶ θεοῖσι κλυειν·
ἔνι γὰρ κάμοὶ τοῦς τ' οὐρανίδαις
οἴκτοι θνητῶν πολυμόχθων.

XIII. PRINCIPAL RULES OF TRAGIC PROSODY.

1. Datives Plural in *οις* and *αις* may take *ι*, as *λόγοισι*.

2. *ν ἐφελκυστικάν* may be added before consonants for the sake of metre as well as before vowels. More seldom *ς*, as *οὔτως*; *κ*, as *οὐ(κ)* and analogous to *οὐκέτι*, *μηκέτε*.

3. Hiatus of vowels is not allowable, excepting (sometimes) in the words *εῦ* and *τί*, as *εῦ ἵσθι, τί οὖν*.

4. Elision of diphthongs does not take place, but only that of short vowels. Except *οἶμ' ᾧς* for *οἵμοι ᾧς*.

Obs. 1. The *ι* of the Cases is not elided, as *τί, ἀπόλι;* nor of *ὅτι, περί.* The vowel *υ* never suffers elision.

Obs. 2. The article is never elided, but undergoes Crasis.

5. Prodelision (the elision or absorption of a short vowel beginning a word, after a long vowel or diphthong ending the word before it) is frequent in Tragedy, as *μη ἔξ* for *μη ἔξ—μολῶ γώ* for *μολῶ ἔγώ—οῖον τράφης* for *οῖον ἐτράφης—μον φέλης* for *μον ἀφέλης—τύχῃ γαθῇ* for *τύχῃ ἀγαθῇ*, &c. The limits which separate Prodelision from Crasis are not very accurately definable.

Note. A vowel ending a verse is sometimes elided before another at the beginning of the next verse, but only when the last Arsis is long, as

εὐ σοι φρονήσας εὖ λέγω τὰ μανθάνειν δῆδιστον εὖ λέγοντος, εἰ κέρδος λέγοι

6. Crasis is the coalition of two words into one, when the former ends and the latter begins with a vowel or diphthong.

The general laws of Crasis are the same as those of contraction (which are given in Greek Grammars), but with some exceptions.

The principal Crases of Greek Tragedy are as follows:

(a) Crasis of the Article,

ο + α = ἄ, as ὁ ἀνήρ = ἀνήρ, τὸ ἄλλο = τἄλλο.

ο + ε = ου, as ὁ ἐπιβουλεύων = οὐπιβουλεύων, τὸ ἔγκωμιον = τοὔγκωμιον. οὐκ = ὁ ἔκ.

ο + η = η, as τὸ ημέτερον = θημέτερον.

ο + ι = οι, as τὸ ιμάτιον = θοιμάτιον.

ο + ο = ου, as τὸ ὄνομα = τούνομα.

ο + υ = ου, as τὸ ὕδωρ = θοῦδωρ.

ο + αι = αι or ο, as τὸ αἷμα = θαιμα, τὸ αῖτιον = τᾶτιον.

ο + αυ = αυ, as ὁ αὐτός = αὐτός, τὸ αὐτό = ταῦτό, often ταῦτόν.

ο + οι = ω, as ὁ οἰζυρός = ωζυρός.

η + α = ἄ, as η ἀρετή = ἀρετή, τῇ ἀρετῇ = τάρετῃ.

η + ε = η, as η εὐσέβεια = ηνσέβεια,

η + ι = η, as τῇ ἐμῇ = τῆμῃ.

ου + α = α, as τοῦ ἀνδρός = τάνδρός, τοῦ αὐτοῦ = ταῦτον.

ου + (ε - ο - υ) = ου, as τοῦ ἐμοῦ = τούμοῦ, τοῦ ὄντειδους = τούνειδους, τοῦ ὕδατος = θοῦδατος.

ου + η = η, as τοῦ ηλίου = θηλίου.

ου + ου = ου, as τοῦ οὐρανοῦ = τούρανοῦ.

The contraction is marked with a coronis (‘), as *ταῦτο*, but with a rough breathing where an aspirate remains, unless it be absorbed in an aspirate letter, as *ἀνήρ*, but *θουδῶρ*.

ω + α = ω, as *ῳ ἄναξ = ὁναξ*.

ψ + α = α, as *τῷ ἄνακτι = τάνακτι*, *τῷ αὐτῷ = ταῦτῷ*.

ω + (ε - ο) = ω, as *τῷ ἐμῷ = τῷμῷ*, *τῷ ὀνείρῳ = τῷνείρῳ*.

ω + ι = ϕ, as *τῷ ἴματίῳ = θῷματίῳ*.

αι οι οι + α = α, as *οι ἄνδρες = ἄνδρες*, *αι ἀρεταί = ἀρεταί*,
οι αὐτοί = αὐτοί.

οι + ε = ον, as *οι ἐμοί = ούμοι*, *οι ἐν = ούν*.

αι + ε = αι, as *αι ἑκκλησίαι = αἰκκλησίαι*.

α + (α - ε - οι) = α, as *τὰ ἄλλα = τἄλλα*, *τὰ αὐτά = ταῦτά*, *τὰ ἔκ = τάκ*, *τὰ αἰσχρά = τῷσχρά*.

α + (ο - ω - οι - ον) = ω, as *τὰ ὅπλα = θῷπλα*, *τὰ ὄντα = τώντα*, *τὰ οἰζυρά = τῷζυρά*, *τὰ σύραντα = τῷράντα*.

Obs. The Crasis of the Article with ἔτερος is peculiar.

Sing. *ἄτερος, ἄτέρα, θάτερον, θάτέρου, θάτέρῳ, θάτέρῃ*.
Plur. *ἄτεροι, ἄτεραι, θάτερα*.

(b) Crasis of καὶ.

Before *α, αι, αν, ει, ευ, ι, η, οι, ον, ν, ω*, the crasis of *καὶ* is formed by striking out *αι*, as *κάγαθός, καίσχυνη, καύτός, κεῖς, κεύθυς, χίλεως, χῆ, χοῖ, κού, χύπέρ, χψτιν*. But *καὶ εἴτα = κάτι*.

καὶ + ε = κα, or *χα*, as *καὶ ἔτι = κάτι, καὶ ἔτερος, χάτερος*.
καὶ + ο = κω, or *χω*, as *καὶ ὄξυ = κώξυ, καὶ ὄσα = χώσα*.

ι only appears in a contraction when it has existed in the second syllable, as *τῷσχος = τὸ αἰσχος*, but *κάτι = καὶ ἔτι*.

A very few instances of double Crasis are found, as
 $\chi\omega\nu = \kappa\alpha + \delta + \epsilon\nu$.

(c) The few instances of Crasis which occur in other words, follow for the most part the rules already given under (a): as

$\dot{\epsilon}\gamma\dot{\omega} \; o\ddot{\delta}\alpha = \dot{\epsilon}\gamma\dot{\omega}\delta\alpha, \tau\alpha \; \ddot{\alpha}\rho\alpha = \tau\ddot{\alpha}\rho\alpha, \tau\alpha \; \ddot{\alpha}\nu = \tau\ddot{\alpha}\nu, \mu\alpha \; \dot{\epsilon}\sigma\tau\iota = \mu\omega\dot{\sigma}\tau\iota$.

7. Syncopesis (or the metrical coalition of two syllables in different words without a formal crasis) sometimes occurs in Tragedy. The principal instances are $\dot{\eta} \; \overline{o\nu}, \mu\dot{\eta} \; \overline{o\nu}, \dot{\epsilon}\pi\dot{\epsilon}i \; \overline{o\nu}, \mu\dot{\eta} \; \overline{\epsilon i\delta\epsilon\tau\alpha}, \dot{\epsilon}\gamma\dot{\omega} \; \overline{o\nu}, \dot{\epsilon}\gamma\dot{\omega} \; \overline{\epsilon i\mu}$.

8. Synizesis (or the metrical coalition of two syllables in the same word without a formal contraction) sometimes occurs: for instance

$\overline{\epsilon\omega}$, as $\pi\overline{\omega\lambda\epsilon\omega\sigma}, \overline{\alpha\mu\phi\iota\alpha\rho\epsilon\omega\sigma}, \overline{\nu\nu\omega}$, as $\overline{\epsilon\pi\iota\nu\nu\omega\tau\epsilon\alpha}, \overline{\epsilon\alpha}$, as $\overline{\alpha\chi\iota\lambda\lambda\epsilon\alpha}, \overline{\nu\alpha\iota}, \overline{\delta\nu\omega\iota\iota\iota\iota\iota\iota}$. But the most frequent example is $\theta\overline{\epsilon\omega\sigma}$, which may be used as a monosyllable in any of its cases.

9. A short vowel becomes long before

- (a) a double consonant.
- (b) two mute consonants.
- (c) two liquid consonants.
- (d) a liquid before a mute consonant.
- (e) $\beta\lambda$, except $\beta\lambda\alpha\sigma\tau\alpha\omega$ and its kindred words, $\beta\mu, \beta\nu, \gamma\lambda$, (except with $\gamma\lambda\omega\sigma\sigma\alpha$), $\gamma\mu, \gamma\nu, \delta\nu$.
- (f) σ with any other consonant.

10. A short vowel becomes common before
 $\beta\rho, \gamma\rho, \delta\rho, \delta\mu, \theta\lambda, \theta\mu, \theta\nu, \theta\rho, \kappa\lambda, \kappa\mu, \kappa\nu, \pi\lambda, \pi\mu, \pi\nu$,

$\pi\rho$, $\tau\lambda$, $\tau\mu$, $\tau\nu$, $\tau\rho$, $\phi\lambda$, $\phi\mu$, $\phi\nu$, $\phi\rho$. But a short vowel at the end of a word is seldom made long before any of these positions except $\phi\rho$.

11. A short vowel in Arsis at the end of a word may be lengthened by an initial $\dot{\rho}$;

as $eis \dot{\epsilon}μē \dot{\rho}\epsilon\pi\sigma\tau\omega$.

12. The interjections $\phi\epsilon\bar{u}$, $a\bar{a}\bar{a}$, $\bar{e}\bar{a}$, $e\bar{e}\bar{e}$, $\bar{\iota}\bar{\iota}\bar{\iota}$, sometimes occur *extra metrum*.

13. $\Pi\tau\omega\tau\sigma$ may be used for $\pi\omega\tau\sigma$ to lengthen a preceding short vowel.

14. Ι is common in $\lambda\bar{a}\bar{a}\bar{v}$, $\lambda\bar{o}\bar{m}\bar{a}\bar{v}$, $\iota\alpha\tau\bar{r}\bar{o}\bar{s}$, $\bar{o}\bar{r}\bar{n}\bar{s}$, long in comparatives, as $\kappa\bar{a}\bar{l}\bar{l}\bar{i}\bar{o}\bar{v}$.

15. Οι is common in $\pi\omega\iota\bar{e}\bar{w}$, $\tau\omega\iota\bar{s}\bar{d}\bar{\epsilon}$, $\tau\omega\iota\bar{s}\bar{t}\bar{\sigma}\bar{\tau}\bar{o}\bar{s}$, $\bar{o}\bar{\iota}\bar{o}\bar{s}$.

16. Final Vowels.

ᾳ In all, except contracted, verbal terminations, as $\dot{\epsilon}\pi\tau\alpha\dot{\zeta}\bar{a}$, $\pi\epsilon\pi\sigma\tau\theta\bar{a}$; adverbs, as $\dot{\alpha}\mu\ddot{a}$; numerals, as $\dot{\epsilon}\pi\tau\bar{a}$.

Fem. sing. and neut. plur. of participles and adjectives increasing, as $\epsilon\bar{i}\delta\bar{u}\bar{n}\bar{a}$, $\epsilon\bar{i}\delta\bar{o}\bar{r}\bar{a}$, $\bar{o}\bar{\xi}\bar{e}\bar{u}\bar{u}$, $\chi\bar{a}\bar{r}\bar{e}\bar{v}\bar{r}\bar{a}$.

Terminations of 2nd and 3rd declensions, as $\xi\bar{u}\bar{a}\bar{y}$, $\sigma\bar{u}\bar{r}\bar{a}\bar{y}$; $\theta\bar{r}\bar{p}\bar{a}$ (except accus. of nouns in $\bar{e}\bar{v}\bar{s}$, $i\bar{e}\bar{p}\bar{e}\bar{a}$).

Substantives of the 1st declension vary greatly: the following rules may be useful:

Vocatives from Nom. in $\tau\eta\bar{s}$, as $\kappa\bar{r}\bar{u}\bar{t}\bar{a}$, or name of tribe in $\eta\bar{s}$, as $\Sigma\kappa\bar{u}\bar{\theta}\bar{a}$, and compounds of $\pi\omega\le\bar{v}\bar{n}$, $\mu\epsilon\tau\bar{r}\bar{e}\bar{v}\bar{n}$, $\tau\bar{r}\bar{i}\bar{\beta}\bar{e}\bar{v}\bar{n}$.

Nominative, as $M\bar{o}\bar{u}\bar{s}\bar{a}$, $\bar{r}\bar{i}\bar{\zeta}\bar{a}$, $\delta\bar{e}\bar{s}\bar{p}\bar{o}\bar{i}\bar{u}\bar{a}$,
except

ᾳ Nom. in a pure, as $\theta\bar{e}\bar{a}$, $\lambda\bar{e}\bar{a}\bar{a}$, $\beta\bar{a}\sigma\bar{i}\bar{l}\bar{e}\bar{a}\bar{a}$, kingdom (from $\beta\bar{a}\sigma\bar{i}\bar{l}\bar{e}\bar{u}\bar{w}$). Except $\gamma\bar{a}\bar{a}$, $a\bar{a}\bar{a}$, $\mu\bar{a}\bar{a}$, endings in $\tau\bar{r}\bar{a}\bar{a}$, as $\pi\epsilon\tau\bar{\theta}\bar{j}\bar{r}\bar{r}\bar{a}\bar{a}$, and derivatives in $e\bar{a}\bar{a}$ and $o\bar{a}\bar{a}$ not derived from verbs, as $\beta\bar{a}\sigma\bar{i}\bar{l}\bar{e}\bar{a}\bar{a}$, queen (from $\beta\bar{a}\sigma\bar{i}\bar{l}\bar{e}\bar{u}\bar{s}$), $\delta\bar{u}\bar{s}\bar{n}\bar{o}\bar{a}\bar{a}$

(from δύσνοντι). (Several have either quantity, as ἀγνοιᾶ, ἀνοιᾶ, παρανοιᾶ, ἀναιδειᾶ). *a* is long if preceded by *ρ* when *a* has been changed from *η*, αἴρα σαύρα, κάρα, συμφορά, ωρά, οὐρά, which have Ionic endings in *η*, but in πεῖρα, γέφυρα, ἄγκυρα, σώτειρα ἔθειρα, which have no other form, *a* is short.

Vocat. from nom. in *as*, as ταμίᾶ.

Fem. of adjectives in *os* pure, as ὁσίᾶ, with a few exceptions, as διᾶ, with μιᾶ.

Fem. dual, as κόρα, καλά, τυχούστα.

Adverbs in *ρα*, as λάθρα, πέρα.

Many nouns have double forms, as προμήθειᾶ, προμηθίᾶ, which must be learnt by obervation.

Contractions, ἐτίμα, κερά.

τ: Short always, as μελὶ, τὶ, φιλόπολὶ, ιθὶ, πορτὶ (vocat.), ἐγερτὶ (adverb derived from verb), but

τ̄: Adverb derived from noun, as ἀστακτὶ *Æd. Col.* 1751, ἀστακτὶ 1640.

Contracted dative, as πόρτῃ.

ῦ: always short, as οὖ, μωλὺ, ὁξὺ, πανῦ, ιχθὺ (vocat.), except

ῦ: contractions, as ιχθῦ (dual): verb form, as ἐδείκνυ.

ἄς: Nom. of nouns increasing short, as Ἐλλᾶς, μαινᾶς, also μεγᾶς (except μέλᾶς and τάλᾶς).

Acc. pl. masc. of adjectives and participles, as πάντᾶς, παρόντᾶς, with the same case of substantives of 3rd declension which increase in gen., as Τιτᾶνᾶς.

Adverbs, as ἐκᾶς.

Verbs, as ἡνεγκᾶς, πέποιθᾶς.

ᾶς: Nom. increasing long, as θύσᾶς, γίγᾶς, πᾶς, except κερᾶς.

Nom. and Gen. sing. and Acc. pl. of 1st Declension, as *ταμιᾶς*, *ἡμέρᾶς*, *κόρᾶς*.

Acc. pl. in *εᾶς* from *εύς*, as *βασιλέᾶς*.

ἄρ as *ἄφαρ*, *ἡπαρ*, *μάκαρ*, except

ἄρ as *Κᾶρ*, *ψᾶρ*.

ἄν Accusatives from Nom. in *ἄ*, as *μοῦσᾶν*, *ῥίζᾶν*, *τυχοῦ-σᾶν*. Neut. adjectives and participles, as *μέλᾶν*, *τάλᾶν* (except *πᾶν*), *πρᾶξᾶν*.

Verbs, as *ἔδρασᾶν*.

Some adverbs, as *πάμπᾶν*, *ἄν*, *ὅταν*, but

ἄν (*ἐ* mostly contracted), *ἐπειδᾶν*, *ἄγᾶν*, *λιάν* (*ην*), *πέραν* (*ην*), are long.

Accus. from Nom. in *ἄ*, as *αισχρᾶν*, *δουλεῖᾶν*.

Nominatives in *ἄν*, as *Τιτᾶν*.

ἴς Monosyllabic Substantives, as *κίς*.

Other substantives increasing long, as *ὄρνις* (*ἰθος*), *κηκίς* (*ἰδος*), with contractions, as *πόρτις* (Nom. plur.).

ἴς Substantives increasing short, as *πόλις*, *ὄρνις* (*εως*), except *κόνις*, *օφις*.

All other words, as *τρίς*, *τίς*, *Ἄχαρις*.

ἴν Nominatives, as *ῥηγμῖν*; Acc. from Nom. in *ἴς*, as *κόνῖν*, with *ἡμῖν*, *ὑμῖν*.

ἴν Acc. from Nom. in *ἴς*, as *πόλῖν*.

All other words, as *νῖν*, *πρῖν* and *ἡμῖν*, *ὑμῖν* enclitic.

ἴν Verbs and participles, as *ἔδείκνυς*, *ζευγνῦς*.

Of Substantives, monosyllables are long, as *δρῦς*; of others those with Gen. increasing long, as *κωμῦς* (*ιθος*), *Φύρκῦς* (*ῦθος*): with Accus. plur., as *γενῦς*, *σταχῦς*, *ἴχθῦς*.

νς Substantives with Gen. short, as κόρυς, πέλεκυς; but such as have gen. in υος are irregular, as γένυς (once γενῦν acc.), γῆρας, θρῆνυς, πιτύς, but ἰσχύς, νέκυς, χέλυς, Ἐρινύς, στάχυς.
 Adjectives, as τραχύς; adverbs, as ἀντικρύς.
 νν Nom. sing., as Φορκύν, acc. from nom. in υς, as νέκυν.
 Verbs, as ἔδυν, ἐδείκνυν.
 νῦν, but τοίνυν and νῦν affirmative enclitic.
 νν Adjectives, as ὁξύν, neut. participles, as δεικνύν.
 Acc. from nom. in υς, as γῆραν.
 Indeclinable words, as σύν.
 υρ πνυ.

XIV. DIALECT AND PHRASEOLOGY.

1. The Tragic dialogue exhibits a measured and severe dignity of style, equally removed from the colloquial looseness of Comedy and the daring excusiveness of Lyric poetry. Among many features common to a good prose style, it also contains numerous forms and phrases of a purely poetic character.
2. The Dialect is the Middle Attic, like that of Thucydides. The Augment must therefore be always kept, the forms in στ preferred to those in ττ, and the contracted forms must be used.
3. Nevertheless some Ionic forms are used in Tragedy, as ξεῖνος, μοῦνος, αἰεί, Θρῆκες, μέσσος, ζοή, ἥρος, οὐνομα, γούνατα, δονρί, πολλός, εἰλίσσω, εἴνεκα, the uncontracted forms νόος, βέβηθρον, εὔροος, the gen. εος for εως, as πόλεος. (These occur chiefly in narratives of an Epic character, in which also the augment is sometimes omitted.)

4. And some Doric forms: as Ἀθάνα; δαρός, ἔκατι, ναμερτής, κυναγός, ποδαγός, λοχαγός, ὄπαδός, κάρανον, ἄραρε, γάμορος, γάπτοτος. Also the Ἑλλ. forms πεδάρσιος, πεδάρος, πεδαίχμιος, μάσσων.

5. The Tragic poets avoid the use of diminutives, even though the diminutive sense have disappeared, as in *θηρίον*.

6. Note these forms, as belonging to Tragedy.

- (a) *εως* for *aos*, as *λεώς* for *λαός*, *νεώς* for *ναός*, *Δλεώς* for *Δλαός*, *Μενέλεως* for *Μενέλαος*.
- (b) *Ναῦς*. Gen. *ναός*, *νηρός* or *νεώς*. Dat. *ναῖ* or *νηί*. Acc. *ναῦν*, *νῆα* or *νέα*. Plu. Nom. *νᾶες* or *νῆες*. Gen. *ναῶν*, *νηῶν* or *νεῶν*. Dat. *ναυοῖ*. Acc. *νῆας*, *νέας* or *ναῦς*.
- (c) *κάρα*. Gen. *κρατός*. Dat. *κρατί*. Acc. *τὸ* or *τὸν* *κράτα*, or *τὸ* *κάρα*. Plu. Nom. *κάρα*. Gen. *κρατῶν*. Acc. *κάρα* or *κράτας*.
- (d) *γόνυ*. Gen. *γόνατος*. Plu. Nom. *γόνατα* and *γούνατα*. Gen. *γονάτων*, *γονάτων* and *γούνων*.
- (e) **Απόλλων*. Acc. **Απόλλωνα* and **Απόλλω*.
- (f) **Αρης*. Gen. **Αρεος*. Dat. **Αρει*. Acc. **Αρην* and **Αρη*.
- (g) *δόρυ*. Gen. *δορός*. Dat. *δορί*. Ion. *δουρί*.
- (h) *χείρ*. Gen. *χειρός* or *χερός*, &c.
- (i) *νιν*, *σφε*, him, her, or them; *κεῖνος* for *ἔκεινος* (*κεῖσε*, *κεῖθεν*); *σέθεν* for *σοῦν*; *ὄτου*, *ὄτῳ*, *ὄτοις*, for *οὐτίνος*, *φτινι*, *οἰστοις*.
- (k) *ει* for *ῃ* in the 2nd Person Sing. Pres. and Fut. Mid. and Pass.—as *βούλει* for *βούλῃ*, *ὅψει* for *ὅψῃ*.

- (l) ἦσθα for ἦς, ἔφησθα for ἔφης.
- (m) οντων for ετωσαν, in 3rd Pers. Plu. Imperat. Pres. Act. σθων for σθωσαν in 3rd Pers. Plur. Imper. Pres. Mid. and Pass. μεσθα for μεθα in 1st Pers. Plur. Mid. and Pass., as γελώντων for γελάτωσαν, ἀφαιρείσθων for ἀφαιρείσθωσαν, ἀκονσόμεσθα for ἀκονσόμεθα.
- (n) ζοικα, Plur. ζοιγμεν, είζασι.
- (o) ολδα, ολδας and ολσθα, ολδε, ίστον, ίσμεν, ίστε, ίσασι.—ησθι, ειδείην, ειδω, ειδέναι, ειδώς.—ηδη or ηδειν, ηδεις or ηδησθα, ηδει or ηδειν, ηστον, ηστην, ηδεμεν or ησμεν, ηστε, ηδεσαν or ησαν. Fut. είσομη.
- (p) Attic Futures in ὁ contracted from ἀσω, ἐσω, όσω (if the antepenultimate is also short), as σκεδῶ (σκεδάς, σκεδᾶ, &c.), καλῶ (καλεῖς, καλεῖ, &c.). And in ιῶ from Futures in ισω, as οἰκτιῶ, εἰς, εῖ, &c.
- (q) Attic Optative of contracted verbs used in Perfect and Liquid Future, as ἐκπεφευγοίην, φανοίην.
- (r) ξύν for σύν, ἐς for εἰς, ἔσω for εἰσω, ἐνί and εἰν for ἐν, δια, ὑπαί for διά, ὑπό.
- (s) εὐθύς and εὐθύ, μέχρις and μέχρι, αὐθις and αὐτις.

7. The Rules of Attic Syntax are given in any good Greek Grammar. Note as peculiarly Tragic:—

(a) **GENITIVE.**

of place, mostly with an idea of proceeding from, as
θυρῶν, δόμων.

of cause, as

τάλαιπα τῆσδε συμφορᾶς.—

after adverbs, as

ποῦ γῆς; ποῖ γνώμης; οὗτῳ θράσους.

after verbs of obtaining, *τυγχάνω, κυρῶ, ἀντῶ*; but if a thing and person are expressed, then accusative of thing and genitive of person. So also with *ἀκούω, κλύω*.

(b) ACCUSATIVE.

Cognate, as *εὑδειν ὑπνον, κάμπτειν ἔδρας.*

In apposition to sentence, as

ἔθνεται αὐτοῦ παῖδα, ἐπφόδον Θρηγκίων ἀημάτων.

κτενῷ σε, πουλὸς τοῦ πατρός.

The adverbial accus. *ἀρχήν* always stands at the beginning of a line.

(c) GENDER.

The masculine form of the dual is generally used in speaking of women.

A female speaking of herself in the Plural Number uses the Masculine Gender.

(d) ADJECTIVES.

Plural for sing., as *ἄσημα δὲ ήμέν ἡτις ξετὸν ηὐ νόσος.*

Often used adverbially, as *ἄλεκτρα γηράσκουσαν.*

Verbals in *τέος* and *τός* very common.

Compounded with a privative govern a genitive, as *ἄλυπτος ἄτης, ἄψαυστος ἔγχους*, and are used by Oxymoron with the substantives from which they

are derived to reverse the idea which would otherwise be suggested, as *βίος αβίωτος, νύμέραυς ἀν-μέναυς, μοῦσα ἀμουσος.*

Limit a substantive used metaphorically, as
αιεῖτος πτυχῆς κύων.

Are used proleptically (*ῶστε εἴναι*), as
εὑφημον, ὡ τάλαινα, κοίμησον στόμα.

With Article, for a Substantive, as *τὸ συνερόν* for *σύνεσις, τὸ θῆλυν* for *γυναῖκες.*

Superlative doubled, as
ἔσχατ' ἔσχάτων—πλεῖστον ἔχθιστος.

(e)

PRONOUNS.

όδε for adverb; *όδ’ εἰμι*, ‘here I am.’

ἀνὴρ ὁδε, ‘I’

ἄμος or *ἄμος* for *ἐμὸς* and *ἡμέτερος*.

τις, some one = many a one = some person or thing of importance = some considerable part.

αὐτὸς αὐτόν frequently in juxtaposition.

οἷος or *οἶος τε* = *τοιοῦτος ὥστε*, ‘able to.’

μὴ πρός σε θεῶν, understanding *λίσσομαι*.

μὴ σύ γε, understanding an Imperative Mood.

ταῦτα, ‘in this way.’

καὶ ταῦτα, ‘and that too.’

Emphatic positions, as *τούμοντις αὐτῆς σῶμα, πόσιν τὸν ἄμον.*

(f)

VERB.

Verb of sense governing object of another sense, as *κτύπτων δέδορκα*.

Middle Future in Passive Sense, as *λέξομαι, τιμήσεται*.

Imperative; *οἰσθ' ὁ δράσον; οἰσθ' ὡς ποίησον*, = Shall I tell you what to do?

Infinitive, in prayers to Deities, with ellipse of *εὑχομαται*.

Infinitive after adjectives, as *καλὸς ἔσειν*.

Infinitive with *τῷ* for *ῶστε*.

Infinitive elliptically after *ώς*, *ῶσπερ*, as *ώς ἐπεικάσαι—ῶσπερ εἰκάσαι*.

Participle for Infinitive after *οἶδα, δείκνυμι, φαίνομαι*, and other verbs, as *ῳδὲ δείξω φίλος*.

Participle in periphrasis with *τυγχάνω, κυρέω*.

Aorist Participle with *ἔχω* for Perfect, as *πτήξεις ᔁχω*.

ἐπύγνεσα, ἔδεισα, ἔκλαυσα, ἀτέπτυσα, οἶδα, ἔγνωκα, δέδορκα, πέφυκα, used in a Present signification.

Note the following phrases:—*ώς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δῆ—ώς τοίνυν ὄντων τῶνδε σοὶ μαθεῖν πάρα*.

Note also:—

The use of Abstract for Concrete, as *ἐπανάστασις θρόνων* = rebel, *παιδουργία* = parent, *τροφή* = brood.

Negation by interrogatives, as *τίς*; = no one, *τίς οὐ*; = every one, *πῶς*; = in no way, *ποῦ*; = no where.

μή with Substantive and ellipse of verb in hasty command, as *μὴ τριβὰς ἔτι*, ‘no more dallying.’

Balance of a sentence by weak antithesis of *μέν* and *δέ* appended to the same word, as
πόλις δ' ὅμοῦ μὲν θυμιαμάτων γέμει
ὅμοῦ δὲ παιάνων τε καὶ στεναγμάτων.
 especially used by Sophocles.

Metathesis, as

συμκρῆ χαλινῷ δ' οἴδα τοὺς θυμουμένους
ἴππους καταρτυθέντας,

where *δέ* is thrown back. This licence is not very frequent.

We may write *τοῖς ἐμοῖς δὲ φίλοις* or *τοῖς δ' ἐμοῖς φίλοις*, *ἐξ ἐμοῦ γε* or *ἐκ γ' ἐμοῦ*, without difference of meaning.

Tmesis, as *ἐκ δ' ἀράς κακὰς ηρᾶτο.*

Epenthesis, as *ἐν σὸν τοιούτοις, ἀλλ' ἐν τοι κακοῖς.*

(g)

PREPOSITIONS.

Note the following phrases:—*ἀμφὶ τάρβει, περὶ*
φόβῳ, ‘in terror;’—*ἄνθ' ὡν*, ‘wherefore;’—*ώς ἀπ'*
όμματων, ‘as far as sight can judge;’—*δι' αἰώνος*,
 ‘for ever;’—*δι' ὄρκων*, ‘with oaths;’—*διὰ τάχους*,
 ‘quickly;’—*διὰ σπουδῆς*, ‘zealously, eagerly;’—*δι'*
όργῆς, ‘angrily;’—*διὰ τέλος*, ‘finally;’—*δι'* *ἔχθρας*
ἱέναι τινί, ‘to quarrel with any one;’—*διὰ δίκης*
ἱέναι τινί, ‘to go to law with any one;’—*δι'* *οὐδὲ-*
νὸς ποιεῖσθαι, ‘to set no value on, &c.;’—*εἰς χείρας*
ἔλθεῖν τινί, ‘to come to blows with any one;’—*εἰς*
δέον, ‘in needful time;’—*εἰς καιρόν, εἰς ἀπαξ̄*

—*ἐξ αἰλπτων*, ‘unexpectedly;’—*ἐκ τῶνδε*, ‘under these circumstances;’—*ἐξ οὐ*, ‘from the time when;’—*ἐξ ἵσου*, ‘equally;’—*ἐκ βίας* or *ἐκ χειρός*, ‘violently;’—*ἐκ δεξιᾶς*, ‘on the right hand;’—*ἐξ ἀπόπτου*, ‘at an invisible distance;’—*τυφλὸς ἐκ δεδορκότος*, ‘blind, after having had eyesight, &c.;’—*ἐν βραχεῖ*, ‘briefly;’—*ἐν δέοντι*, ‘at a needful moment;’—*ἐν ὑμῖν*, ‘in your power;’—*ἐν τάχει*, ‘speedily;’—*ἐν ὄμμασι*, ‘before (your) eyes;’—*ἐν δεινῷ*, ‘at a fearful moment;’—*ἐν* (adverbial) *δέ*, ‘and among them;’ cf. *πρὸς δὲ* and *σὺν δὲ*—*ἐπὶ* *ἔνεργασμένοις*, ‘when the deed is done;’—*ἐπὶ ἀργύρῳ*, *ἐπὶ κέρδεσι*, ‘for a bribe;’—*ἐφ* *ὑμῖν*, ‘in your power;’—*ἐπὶ οἴκου*, ‘homeward;’—*τὸ ἐπὶ ἔμε*, ‘as far as in me lies;’—*κατ'* *ἡμαρ*, ‘daily;’—*κατ'* *ἄνθρωπον*, ‘suitably to a man;’—*παρ'* *ἐλπίδα*, *παρὰ λόγον*, ‘contrary to expectation;’—*παρ'* *οὐδέν*, ‘of no account;’—*πρὸς θεῶν*, ‘in heaven’s name;’—*πρὸς τούτοις*, ‘moreover;’—*πρὸς ταῦτα*, ‘on these grounds;’—*πρὸς ὥργην*, ‘angrily;’—*πρὸς γέδοντήν*, ‘agreeably;’—*πρὸς βίᾳν*, ‘forcibly.’

The use of Conjunctions and other Particles forms too large a subject to be here introduced, but must be carefully noted and imitated by the young composer, with the aid of a good Greek Grammar, and the Tragic Indices. He will find that very few sentences in Tragedy begin without some connecting particle or particles, and by diligent observation he will discover the shades of meaning in which they are severally used, and learn where and how to introduce them in his own compositions.

The following Figures of Speech are in frequent use :

(a)

PLEONASM.

ανθις αῦ—ανθις αῦ πάλιν—ἐκόντες οὐδὲ ἄκοντες—γνωτὰ κοικ ἀγνωτα—ἐν ὁφθαλμοῖς ὄρῶν, &c.

(b)

ELLIPSIS.

Πάρις γὰρ οὗτε συντελής πόλις—πατρός τε κάποιος μητρός, νύκτα καὶ καθ' ἡμέραν.

Frequently of μέν, as φίλως, καλῶς δὲ οὖ.

(c)

PERIPHRASIS.

Verb with object instead of a bare Verb, as μνήμην ἔχειν for μνημῆσθαι, σπουδὴν θέσθαι for σπεῦδειν, μάχην ποιεῖσθαι for μάχεσθαι, &c.

εἰμί with participle, as κακῶν οὐδέν ἐστ' ἀπόν—ἀλλὰ τοιοῦ ἔσται μέλον.

Substantives : as θρῆνων ὁδυρμοί—ἡλίου κύκλος—γῆς πέδον—οὐρανοῦ ἀναπτυχαί—τειχέων περιπτυχαί—πύργων στεφάνωμα—ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα—Ἄσιατιδος γῆς σχῆμα—ὦ πρόσωπον εὐγενὲς τέκνων—τὸ μητρὸς ὄνομα—ὦ ξύναψιον ὅμμα—συὸς μέγιστον χρῆμα, &c.

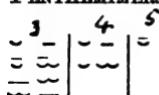
(d)

Exegetes, Anacoluthon, Attraction, Hendiadys, Zeugma, are also very frequently used. See Hermann on Viger, pp. 892, 895, &c.; Matthiae's or Jelf's Grammar, &c.;

EXERCISES.

EXERCISE I.

PENTHEMIMERS.



1. Whenever he-approaches.
2. Examine thyself.
3. Why praisest-thou these-things?
4. O-unhappy
- Orestes.
5. Day of-good-omen.
6. I-will-depart then.
7. O-great sovereignty.
8. O-just sentiment.
9. Mother, thou-barest me.
10. O son of-Creon.
11. Speak not of-Plutus.
12. O-most-excellent king.
13. Pray whither goest-thou?
14. On these grounds I-will-speak.
15. I-have-ceased to love.
16. Fly as-soon-as-possible.
17. I-am not a traitor.
18. Except this man.
19. It-is quite necessary.
20. He-swears-by Hecate.

Of good omen, *εὐφημος*. Sentiment, *γράμη*. Pray (emphatic particle), *δή*, *δῆτα* (enclitic). Then (consecutive), *τοίνυν*, *δή*. On these grounds, *πρὸς ταῦτα*. Cease (to do a thing) *ταίεσθαι*, *λήγειν* (with particip.). As soon as possible, *ώς τάχος*, *ώς τάχιστα*. Except, *πλήρης*, gen. Quite necessary, *πάσσα δινάγκη*. Swear by, *διμύνωμι*, acc.

EXERCISE II.

PENTHEMIMERS.

1. I-am ambitious.
2. Everywhere on-earth.
3. A midnight light.
4. O polluted city.
5. A most-swift chariot.
6. But we-two (will) now go-out.
7. May-he perish miserably.
8. Chrysothemis is-come.
9. I-have-forgotten him.
10. But I-will-speak-out to-thee.
11. We-will-fall, if it-must-be.
12. Now then I-tell thee.
13. Rage angrily.
14. Above all-things.
15. Speak the-truth.
16. And where is he ?
17. I-envy thee for thy mind.
18. Whatever we-say.
19. O stranger, art-thou-come?
20. What thing wilt-thou-do ?

Ambitions, φιλέτημος. Every where, ἀπαρταχῶ. cf. Introduction xiv. 6. a. Midnight, adj. μεσούπήτιος. Polluted, μαρός. Perish, mid. of δλλίνω. To come, ἀφικνέσθαι, ἥκει with perf. signification. Rage, pass. of θυμοῖν. Angry. cf. Introduction xiv. 6. g. Envy one for a thing, ἴγλοιν τυρδ τυρος. Whatever, στα ἄν (with conjunctive in oratio recta).

EXERCISE III.

PENTHEMIMERS.

1. I-shall-hear thee.
2. He-did me many kindnesses.
3. I-would not have-come.
4. For how (shall) this be ?
5. By-no-means, king.
6. Who (is) the commander ?
7. O gods and Neptune.
8. But knowest thou what to do ?
9. We-serve the Gods.
10. (Some) have, others (have) not.
11. I-am-come however.
12. Do-not, I-say, restrain me.
13. He-will-certainly-not obey.
14. Not *this*, pray.
15. Let me alone then.
16. Well, I-know this.
17. You-

must not say anything. 18. If it is no wrong. 19. And in-addition-to *these* things. 20. Chariot of Phœbus. 21. Being, I ween, *friendly* to thee.

Do a kindness to one, εἰ δρᾶν τινα. By no means, ηκιστα. However, μέτων. I say (parenthetical), I assure you, Let me tell you, τοι (enclit.). Certainly not (strong negation), οὐ μή with aor. subj. or fut. indic. With the 2nd person of the latter used interrogatively it forms an emphatic prohibition (as in 17). Well (confirmative), καὶ μήν (begins sentence). Of Phœbus, Φούστιος. I ween, Of course, τοι (enclit.).

An emphasis may be added to single words by the use of the particle γε (as with the italicised words in 14, 19, 21), or of τοι, δῆ, δῆτα (as οὐ δή, οὐ δῆτα, surely not), or by prefixing καὶ.

8. Cf. Eur. *Hel.* 315, Soph. *Œ. T.* 543.

EXERCISE IV.

PENTHEMIMERS.

1. Although thou-lovest him.
2. Wherefore it-is-settled.
3. Even if I-seem not to-you.
4. Truly not in-vain.
5. It-is not *what I said*.
6. Loose me, in heaven's name.
7. But not *with-impunity*.
8. But it-is not possible.
9. Both to-thee and to-me.
10. And no-longer say.
11. Thou-art young.
12. Really, sir?
13. I-am-conscious-of having-heard.
14. Not-seeing the stars.
15. And the-altars were-shaken.
16. Hear then now.
17. He-is a mere shadow.
18. To such-a-stage of-youth.
19. He surely did not say this.

Although, εἰ καὶ with finite verb, καὶ περ with participle. Wherefore, ἀνθ' αὐτοῦ. In heaven's name, πρὸς θεῶν (often with the person entreated interposed, as πρὸς σὲ θεῶν). Loose, δριέναι, μεθιέναι. With impunity, χαίρειν. To be (by nature), perf. or 2nd aor. of φίειν. Really, neuter of δημόθης. Be conscious of, συνειδέναι. Not seeing, ὅδερκτος (gen. of object). Altar, βωμός. Mere, translate by adverb αλλως. Youth, ηβη.

EXERCISE V.

PENTHEMIMERS.

1. O seed of-Achilles.
2. Speak auspicious-words.
3. Telemachus, stay.
4. Well, I-am-afraid.
5. The gifts of-Venus.
6. We-shall-be-saved.
7. Bridal of-Helen.
8. But he-said, enough for-me.
9. (I-have) not yet ceased.
10. You-Sir, what ails you?
11. He-cuba is-dead.
12. (Dost-thou) then want anything further?
13. (Let-us) not-yet groan.
14. Troop-leading men.
15. Queen Minerva.
16. The shores of-Calydon.
17. He-was-uttering neighings.
18. Scorer of-fear.
19. By-thy arts.
20. They-came to blows.
21. Such (is) the vaunt.
22. By frantic force.
23. He-utters imprecations.
24. A righteous people.
25. An unrighteous tyrant.

Achilles, Ἀχιλλεύς. Auspicious, εὐφημος. Telemachus, Τηλέμαχος. Stop, ἐπέχειν. Venus, Κύπρις, -ίδης. Bridals, ὑμέναιος. Enough, ἀλις, adv. You Sir, οὐτος. Ail something, Have something happen to one, πάσχειν τι. To be dead, perf. of θνήσκω. Further, ἔτι. Yet, τώ (enclit.), not yet, οὔτω, μήτω. Troop-leading, λοχαγός. Minerva, Αθάνα. A neigh, φρύναγμα. Utter, ἴέναι. Scorer, γελαστής. (Come) to blows, ἐς χείρας. Frantic, μάνας, -άδος, μανάς, -άδος, f. μανιόλης, -ου, m. Utter imprecations, δρᾶσθαι (with cogn. acc.).

EXERCISE VI.

PENTHEMIMERS.

1. What in-the-world has happened to thee?
2. Wilt-thou we-fly?
3. I deny-it.
4. Both within and without.
5. Thou-wilt-destroy me, Ulysses.
6. O friend, be-taught.
7. Pray what would-you-say?
8. Not I, at-all-events.
9. (Did-I) not then say this?
- 10.

The tower is-taken. 11. If anywise I-could. 12. Whither in-the-world can-we-fly ? 13. Horses and all. 14. The love of-Semele. 15. Son of-the huntress. 16. To the-centre-of the-forum. 17. The land of-Eteocles. 18. Won't you-stay silent? 19. Priam wedded me. 20. She-married *Æ*geus. 21. Such being the case. 22. And there I-shall-die. 23. Alas for the folly. 24. In-addition-to the others. 25. Does she-laugh at me ?

I (emphatic), *Ἐγώ γε*, often, *ἐώς μέν*. Friend (in vocat.), *ὦ τάν*; Not—at all events, *οὐκοῦν*, in questions—not then? Therefore, *οὐκοῦν* without negative signification (cf. Lexicon). Be taken, *ἀλσκεσθαι*. Whither in the world, *ποῦ γῆ*; And all, dat. case of *ἄντοι* in agreement. Hunter (huntress), *κύναγός*. Forum, *δημόδ*. Stay silent, *ἀνέχεσθαι σίγα*. Wed, of man *γαμεῖν* acc., of woman *γαμεῖσθαι* dat. Alas for, *φεῦ, οἴμοι*, with gen. Laugh at, *ἔγγελᾶν*, dat.

21. *Ἄς* (things) having (themselves) thus, gen. absol.

EXERCISE VII.

PENTHEMIMERS.

1. I-spurn (aor.) her. 2. By treacherous arts. 3. O glutton. 4. I-pine with-poverty. 5. Trembling thrills me. 6. And here he-spake. 7. A certain pale old-man. 8. By (prep.) the banks of-a-fountain. 9. I have a certain boy. 10. Will-you not tell? 11. It-shall not be long (adv.). 12. What pray may it-be? 13. Let-her-remain at (*κατά*) home. 14. He-was long (adj.) away. 15. Lo, I-am-silent. 16. A temple of-Diana. 17. Diana proclaimed. 18. No by Neptune. 19. What say-ye? What speak-ye? 20. Stay with us. 21. But mayest-thou-prosper. 22. O hated-one, art thou-come? 23. We knew not. 24. Know well that thou-didst-err. 25. Not-even if he-do anything.

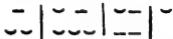
EXERCISES.

Spurn, *πτεινειν*. Glutton, *γαστρίμαργος*. Pine, *τήκειν*, perf. also used as pres. Thrill, *ψέργειν*, aor. Bank, *όχθος*. Tell, *φράζειν*. Long, *χρόνιος*, *δέρδος* (neut. used adverbially). Lo, mid. imperat. of *εῖδος*. Diana, "Αρτεμις. Proclaim, *διαγορέειν* f. *ἀνερῶ*, aor. *διεῖπων*. No by—*μᾶ*, with acc. of person sworn by: *μᾶ* alone would not necessarily imply a negative, but has this force from the negatives with which it is joined; it is very seldom found with a positive particle. Clearly, well, *εὖ*. Prosper, *εὐτυχέιν*. A hated person, *μίσος*

10. Use *δι-* and optat.

EXERCISE VIII.

HEPTHEMIMERAL ENDINGS.



1. To-move (aor.) every stone. 2. I bid a long farewell. 3. But I-know not how I-must-tell. 4. A bull, a furious monster. 5. He was-fairest in-body. 6. By the laws of the-Greeks. 7. May-I not dwell-with fear. 8. But wilt-thou-drive me out of the land? 9. What-sort-of evils do-we-suffer. 10. I-shall-lie beneath the ground. 11. You suspect things you ought not. 12. She-devised this abomination. 13. This handicraft. 14. First answer again. 15. Through a long absence. 16. Give (the) boy to-the-sons-of-Danaüs. 17. I-happen to-have-been-deceived. 18. For no-where wilt-thou-destroy me. 19. After the fashion of Ixion. 20. To kill (his) mother Hermione. 21. Under the earth (is) my habitation. 22. Now (I), Clytemnestra, call. 23. (I-did) not choose this voluntarily. 24. (They-did) not destroy thee then (of time). 25. How, then, will this come-about? 26. Or (did) some fear prevent him? 27. By-no-means call them out. 28. This at least I can emulate. 29. I-shall-certainly-not be-taken by-guile. 30. As I hate thy person.

I bid farewell, χαιρειν λέγει, Bid a long f., πολλὰ χ. λ. Monster, τέρας. To be fairest, καλλιστέων and -εσται. Dwell with, συνοικέιι. Suspect, ὑποσκέψει. Devise, μήδεσθαι, μηχανάσθαι, ράπτειν. Abomination, στύγος. Handicraft, χειρωαξία. Answer, αποκρίνεσθαι, αντειπεῖσθαι. Absence, ἀπουσία. Happen to be, κύρειν (more seldom κύρειν). In the fashion of, ἐπ τρόπους, δικῆς with gen. Prevent, εφρύγειν, κωλύειν. Emulate, ξηλοῦν. A person, κάρδ (used pleonastically, as 'Ισμήνης κάρδα = 'Ισμήνη).

EXERCISE IX.

HEPHTHEMIMERAL ENDINGS.

1. I having-learnt these-things.
2. I-revered the-oracle of the-god.
3. (Wilt-thou) thrust me out-of-the-land unjudged?
4. If I-am-naturally an evil man.
5. For thou-considerest not even these-things.
6. To do righteous things being (himself) just.
7. We-shall-flee indeed, sister.
8. He-seized the-reins in-both-hands.
9. Like a sea-faring man.
10. With-a-blast from-the-sea.
11. The-other-side of-this land.
12. The-fire-forged bits in-(their) jaws.
13. There-was only need of-a-pretext.
14. I-know that-they-are bitter to-us-twain.
15. But if not, he-shall quickly know.
16. If-indeed (*εἰπερ*) in thine (pl.) at-least.
17. Nor have-I pleasure in-life.
18. Of both pious and good.
19. And it-shall not be-denied.
20. I-said long-ago that I-gave (it).
21. Both the mind and the eyes (acc.).
22. He-followed the-chariot-rail.
23. I-knew not in what wise.
24. Joy of-virgins.
25. And dangerously for-mortals.
26. Mayst-thou never know who thou-art.
27. I-should-have-been-doing many-things even against-my-will.
28. And he-brought cessation.
29. Sending supplicating prayers.
30. Slander me not to-the-army.

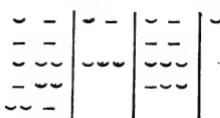
Learn, πυνθάνεσθαι. Oracle, χορησμός. Unjudged, δικῆτος. Sister, κάσις, κασιγνήτη, διδελφή. Rein, ἡρία. Sea-faring, ναυβάτης, ναυτίλος.

Blast, φόσημα. The other side, τὸ ἑπέκεινα. Fire-forged, πυργενής. Bit, χαλύβς, στόμιον. Pretext, πρόφασις, σκῆψις. Piou, εὐσεβής. Deny, ἀρνεῖσθαι, ἀπαρνεῖσθαι (cf. Lexicon), ἀνάτρεσθαι. Chariot-rail, ἄντηξ. Follow, ἔπεισθαι, συνέπεισθαι, δικολουθεῖν. Of virgins, παρθένειος. Dangerous, ἔπικινδυνος. Cessation, ἀνάταυλα, ἀμπωνή. Supplicating, ικέτιος. Slander, διαβάλλειν.

EXERCISE X.

(From this point hyphens are generally omitted, and the pupil is left to judge which words are emphatic and must be expressed.)

HEPTHEMIMERS.



1. That thou mayest suffer what thing?
2. How could I praise this?
3. Do thou thine own affairs.
4. I first called thee father.
5. O gods, may these things be.
6. I, be assured, none other.
7. Friendless, deserted, citiless.
8. The-old-man said just things.
9. I never yet asked.
10. Hippolytus son of Theseus.
11. This is a great sovereignty.
12. He is here somewhere near.
13. He came as pretending sorrow.
14. Knowest thou then whither they are gone.
15. If she happens to be present.
16. For the god will pardon.
17. He went to Persephone's (house).
18. Didst thou also stand by the man?
19. The deed is not to be dared.
20. This would in sooth have been becoming.
21. These words are foolish.
22. But I too will go thither.
23. He gained for himself death.
24. Well, I came on *thy* account.
25. *Thee* I mean, the watchman.

Not, never, yet, οὐτώποτε, οὐδεπώποτε, with past tenses, οὐδέποτε, with present and future. Under pretence, With show of, ως δῆθεν, ως δή. Pardon, συγγιγνώσκειν. Persephone, Περσεφόνη. Περσέφασσα, or Φερσέφασσα. To be dared, τλητέος.

24, 25. For emphasis see note to Exercise III.

EXERCISE XI.

HEPHTHEMIMERS.

1. Jocasta bare me.
2. They call me Polynices.
3. What (is) the-being-deprived-of country?
4. Phœbus prophesied to Eteocles.
5. He died by violence at the hands of enemies.
6. We must bring forth arms then.
7. Thou offerest me great insult.
8. I am come to thee a suppliant.
9. I thank thee, thou didst me a kindness.
10. Know that I am deprived of children.
11. The god himself will release me.
12. Yes (γε), whenever thou shalt have called him.
13. But the godsend is mine.
14. The name of Peleus is illustrious.
15. And these (*ταῦτα μέν*) things indeed (are) such.
16. O seed of Laomedon!
17. This conduct betokens a bad man.
18. How (art) thou this man's general?
19. Farewell, O house of my sires.
20. O city queen Minerva.
21. Come tell (me) now the peril.
22. Preserve and guard them.
23. Helen left Menelaus.
24. Destroy me not untimely.
25. Be bold speaking the truth.

To be deprived of, *στέρεσθαι* in present and imperfect (cf. *στερεῖν*). Country, *πάτρα, πατρίς*. Bring forth, *ἐκφέρειν*, verbal adj. *ἐξουστέος*. To offer an insult to one, *ὑβρίζειν τινά*, often with cognate accusative. To thank, decline with thanks, *ἔπαινειν*, often without case. Godsend, *Ἵμαιος*. Yes, aye (in affirmative answers when a further statement is added), *γε*. Peleus, *Πηλεύς*. Of a city, *πολιάς, -ᾶς*. Come, *φέρε,* *ἄγε*. Untimely, *ἀδρός*.

5. At, *πρός*, genitive. 6. Then, *τοι εἴρα*.

EXERCISE XII.

HEPHTHEMIMERS.

1. Is it not better to die? 2. Wilt thou require, Phaethon? 3. May that not happen, gods. 4. Thee do I mean, Medea. 5. Let this word be enough. 6. Such things, let me tell you, they say. 7. He surely did not this. 8. I know not how to say this. 9. Whither, pray, must we betake ourselves, Hæmon? 10. I am accustomed to learn by suffering. 11. And now suppose the deed done. 12. Alas, alas, how terrible to be wise! 13. He comes up to the man. 14. Well, and he spoke *the-truth*. 15. Come then, but nevertheless hear. 16. On account of this transaction. 17. Man is a strange creature. 18. Yoked in wedlock to Paris. 19. Unfathomed, unconjectured. 20. Let us preserve freedom. 21. He came to us on the sixth day. 22. A mother for her son's sake. 23. And he sported like a dolphin. 24. I call Pity to witness. 25. Know that by stratagems thou deceivedst me.

Interrogative particles *δρα*, *η*. Affirmative replies are anticipated by *οὐ*, *οἴκουν*, *ἄρ' οὐ*, *ἢ γάρ* (in most cases), *μῶν οὐ* (rarely used): negative by *μή*, *μῶν*, *δρα μή*, *ἢ τού*, sometimes *μῶν μή*. Be accustomed, *εἰσθέτω*. And now suppose, *καὶ δέ* with perfect. Well, and, *καὶ μήν*. On account of, *χάρις*, *ἐκάτη*, *ἔνεκα* (*οἴνεκα*). Transaction, *πρᾶγμα*, *πρᾶγος*. Unfathomed, *ἀβύσσος*. On the sixth day, *ἑκταῖος*.

1. Is it not? *μῶν οὐ*;

EXERCISE XIII.

HEPHTHEMIMERS.

1. Come within this dwelling. 2. For these certainly-will-not recognize theea. 3. Bury (the) children

as I said. 4. Never will I *voluntarily* go away. 5. Diomed, hear'st (aor.) thou not? 6. We must join conference. 7. These men hunt offices. 8. A flower that has tasted no rain. 9. We go on board the ship. 10. But up, depart, old man. 11. An envious woman's sting. 12. Yoked by this necessity. 13. He is on the ruler's side. 14. In heaven's name, say who thou art. 15. But this, I imagine, thou knowest. 16. Because he sinned so greatly. 17. But know that thou hast not escaped. 18. Nought dreadful has been done. 19. Come, tell me, Peirithous. 20. Erect a mother's temple. 21. I respect my father. 22. Agamemnon, I entreat thee. 23. Art thou able to persuade him? 24. Parthenopaeus Arcadian boy (nom.). 25. Go, high-vaunting slave.

We must join, verbal of *συνάπτειν*. That has not tasted, *δέγματος*. Ship, *πλοῖος*, *νῦν*. Up, Away, Come (hortative particle), *εἰδί*. Sting, *οἰνόρροτος*. Yoke, *βένημοι*. On the side of, *πρότι*, genitive. I imagine, *οἴμαι*, *δήποτος*. Erect, *ἱδρύειν*. Respect, middle of *αἰσχύνεσθαι*. Entreat, *ἀκριεῖσθαι*, *Ικετεύειν*. Able, *δυνατός*, *οἷος*, *οὐδὲ τε*. Arcadian, *Αρκάς*. High-vaunting, *ὑψίκουρος*.

3. In Tragedy it is not unusual to omit the definite article before a substantive where in English we should express it: sometimes it is dropped before an infinitive, as *φρονεῖν=τὸ φρονεῖν*; also before the substantive with *οὗτος* or *οἵτε*, thus *διδόπεις οἵτε* may mean "these men," in prose it would signify "these are men."

EXERCISE XIV.

HEPHTHEMIMERS.

- Whose disciple art thou?
- Gain not from every side.
- Restrain the tamper always.
- Ah me! these things are determined.
- Behold the tyrant.
- Remember thou art a man.
- An oath is firm.

8. Folly (is) something blind. 9. Convey her within.
10. Grant me this favour. 11. The vessel is unscathed.
12. He fixed an unaverted eye. 13. She came in shedding tears.
14. I seem to incur ridicule. 15. He found an opening for words.
16. O Ocean, ruler of rivers.
17. We live in a foreign land.
18. Speak quickly what was done.
19. I released thee with willingness equal to thine own.
20. He brought me with unwillingness equal to mine.
21. Himself by his own hands.
22. We ought not to fight against the Gods.
23. Stab ye, spare not.
24. After faring as thou faredst.
25. But the former happiness is gone.
26. And of whom thou thyself wert leader.

Gain, κερδάνεις, καρποῦσθαι. Temper, θύμός, δρυγή. Folly, τὸ μωλύτον. Unscathed, ἀκραφῆς. Fix (of gaze), ἐπέχειν. Shed tears, δακρυρροεῖν. Incur (fine, ridicule, &c.), ὀφίσκεσθαι. Opening, ἀφορμή. Ruler, ἀρχής. Quickly, see Introduction, p. xxix. Stab, κερτεῖν. Spare, φείβεσθαι. Be gone, φρούός (often without copulative verb), οἴχειν, οἴχεσθαι. Leader, τάγος.

17. κατά 19. ἐκών σ' ἔκάντα.

EXERCISE XV.

PENTHEMIMERAL ENDINGS.



1. His own nature (acc.). 2. Call him out. 3. Tell, pray, what thou sayest. 4. To an inaccessible mountain. 5. For if he be found. 6. King of this land. 7. Nay rather a net. 8. Thou seest me with pleasure. 9. Not a relation. 10. He will not be hated. 11. Of (*περὶ*) which you speak. 12. To fall by his son's hand. 13. Jocasta will wait. 14. Falling

(nom. sing. neut. part.) upon me. 15. Which I will quickly declare. 16. Polybus! old man. 17. He begat me not. 18. Not knowing what thou doest. 19. Not even under this. 20. And what says he to me? 21. Unless in-some-degree by fate. 22. Whence we must bring. 23. Who was the worker? 24. Not even under the yoke. 25. To those who know not.

Inaccessible, *ἀβαρος*. Net, *δίκτυον*. Nay rather (corrective superlative), *μέν οὖν*. Relation, *συγγενής*, *έγγενης*. Hate, *στρυγεῖν*, *ἐχθριπεύειν*. Incline, fall, *βέβην*. Worker, *ἔργατης*. Declare, *έξειπτεῖν*.

EXERCISE XVI.

PENTHEMIMERAL ENDINGS.

1. Worse than before. 2. Desiring-to-do a mischief.
3. And these plains. 4. No evil, be assured (*τοι*). 5. Did he escape thee? 6. I do not at all yet wish. 7. The telling falsehoods. 8. Not my bow and arrows. 9. From what (a father) wert thou nurtured. 10. And thou wilt become a villain. 11. In that day. 12. For dread he will not. 13. We must rule, of course. 14. Towards his master. 15. But he who is nought. 16. Have we perished? 17. And a prey for birds. 18. Not to them, no. 19. That he might capture with the spear. 20. And to do what he wishes. 21. Even if they (neut. pl.) be exceeding just. 22. He has no small conceit. 23. I will come hither. 24. We must not bury. 25. If you were to get a shield.

Before, *πρῶ*, *τὸ πρῶτον*, *τρόπος*. Desire to do, *δραστέω*. Plain, *πεδίον*. Bow and arrows, *τόξα*. Dread, *όκνεῖν*, *ταρβεῖν*. Of course, Why not? *τι μήν;* *τι γάρ;* Prey, *θλωρ*. Exceeding just, *ὑπέρδικος*. To be conceited, *φρωτεῖν μέγα*. Shield, *στρίτις*.

EXERCISE XVII.

SINGLE LINES.

(For scheme see page ix of Introduction.)

1. Clearest token to wise men.
2. We are cast out of the house of Erechtheus.
3. How is a great store of evils revealed!
4. But what kind of name does his father call him?
5. He has fields by the very road, as it seems.
6. They say that they were made like stars and are twain deities.
7. For we came to such a depth of woe.
8. Didst thou see the unhappy (lady), or dost thou speak from hearsay?
9. Why, old man, dost thou hide thy head and shed tears?
10. Gods, let me tell you, must be wiser than men.
11. May I not be seen to do him wrong.
12. Aye, and if I tell not, I consent to die.
13. And this house of the Pelopidae of many murders.
14. If thou didst dreadful things, thou must also suffer dreadful things.
15. Man is only breath and shadow.
16. For all things, you must know, sound to him who is afraid.
17. Atalanta will kill with far shooting arrows.
18. Monarchs (become) wise by fellowship with the wise.
19. I was a fool after all, nay rather nowhere in sense.
20. So that from this chance you were called who you are.
21. Being a carpenter, you meddled with things (that were) no wood work.

Clear, σαφής, τράπης. Token, σημεῖον, τέκμαρ. Store, θησαυρός. Makelike, δημοσίη. From hearsay, εἰλόν, participle. Consent, Engage, ὀφίσταμαι. Of many murders, τολύφθορος. Far-shooting, ἐκηβδόλος. Sound, ψοφεῖν. Fellowship, συνουσία, δημιλα. After all, In fact, δρα. Of-wood-work, ξύλουργικός. Carpenter, τέκτων.

- 6, and second part of 8, translate by part and finite verb.
11. Express both pronouns.

EXERCISE XVIII.

SINGLE LINES.

1. Away, away, boy, these things are not for thee to hear.
2. If my body is enslaved, yet my mind is free.
3. To die is best, how then can I die well ?
4. They cross the mid deep of the *Æ*gean channel.
5. Thou sayest things, old man, not worthy of a wise man.
6. Tell me that on account of which I set out (aor.).
7. To this become more stubborn than the sea.
8. I hate haughtiness and what is not friendly to all.
9. He pines, being without food for (now) the third day.
10. The hands are pure, but the mind has some taint.
11. I am no seer to know clearly invisible things.
12. Wouldst thou receive any (advice) from me if I counselled well ?
13. Such are mortal affairs, nought remains in the same (state).
14. Third came on Eteocles, Argive by birth.
15. Draughts and dice, delightful remedy for idleness.
16. They do not at all shudder at darkness their accomplice.
17. Thou livest both childless and wifeless and homeless.
18. Stay, that thou mayest clearly learn thy fortunes.
19. I (fem.) myself also wonder when I look upon this, stranger.
20. Knowest not thou that in me thou lookest upon the attendant of thy brother ?

Fit to be heard, *ἀκοντός*. Enslaved, *δοῦλος*. Cross, *τεράν*. Set out, *στέλλεσθαι*. Stubborn, *αὐθαδής*. Haughty, *σεμώς*. Pine, *φθίνειν*. Without food, *δεῖρος*. On the third day, *τριταῖος*, used also with *ἡμέρα*, *φῶς* &c. for third day. Pure, *ἄγρός*. Taint, *μίασμα*. Seer, *μάρτυς*, *τεράσκορος*. Draughts, *πέσσοι*. Dice, *κύβοι*. Idleness, *ἀργυρία*. Shudder at, *φρίσσειν*. Accomplice, *συνεργάτης*. Homeless, *διέστοιος*. Stay, *ἴπεχειν*. Attendant, *πρόσωπος*, *διαθέτων*.

EXERCISE XIX.

SINGLE LINES.

1. He is ashamed of the matter, do not convict him.
2. I am not sated with gazing on thy face.
3. Physician of others, himself full of sores.
4. Resolve not to revere mortal things too much.
5. Cups to the number (of) twice sixty.
6. Lady, we have been betrayed by secret arts.
7. Woman's oaths I write on water.
8. He was a new born babe in his mother's arms.
9. For no one loves life like he does who is growing old.
10. Neoptolemus, son of Achilles, give me thine arms.
11. To keep-silence when one ought, and to speak words-in-season.
12. It is thy fate to be married, mine to marry.
13. The prosperous man we deem to be also wise.
14. A just and most hospitable state.
15. Eteocles (acc.) and the renowned might of Polynices.
16. To give to mortals the-grief-assuaging vine.
17. Not a citizen, but a foreigner from another land.
18. You must kill your husband by poison.
19. Whether as a spectator or for the sake of oracles?
20. If speech is silver, silence is gold.

To be ashamed of, *ἀσχύνεσθαι*. Convict, *έξελέγχειν*. Sate, *έμπιπλάναι*. Face, *πρόσωπον*, *δύψις*. Sore, *ἔλκος*. Resolve, *γνηώσκειν*. Revere, *αἰδεῖσθαι*. Cup, *ἔκπωμα*. Betray, *προδιδόναι*. Lady, *γυνή*, *δέσποινα*. Secret, *λαθράῖς*. Write on, *γράφειν εἰς*, with accusative. Newborn, *νεογένης*, *νεογνός*. Arm (bent), *ἄγκηλη*. Grow old, *γηράσκειν*. Seasonable, *καίριος*. To be prosperous, *εὐτυχεῖν*, *εὐμερεῖν*. Hospitable, *φιλόξενος*, *εὐέργεος*. Grief-assuaging, *πανθίλυπος*. Citizen, *δοτός*, *δημότης*. Stranger, *ἐπακτός*, *ἐπηλύς*. Spectator, *θεατής*. Oracle, *μάντευμα*.

20. Speech, translate, *the speaking*, article with infinitive. Silence, *the not* (speaking).

EXERCISE XX.

SINGLE LINES.

1. Be bold, for justice hath great strength. 2. Bronze is a-mirror of-the-form, but wine of the mind.
3. We-are-mad all whenever we are angry. 4. Words are healers of rash anger.
5. O fool, wrath in misfortunes (is) not expedient.
6. Wrath (is) the-cause of greatest ills to-mortals.
7. There is nought righteous in the present generation.
8. All lions are valiant.
9. He who knows things-useful not he who knows many-things (is) wise.
10. But I will speak, comprising (aor.) much in brief speech.
11. Some men when faring well are evil minded.
12. A-man's character is discerned from speech.
13. From ill beginning issues (*γίγνεσθαι*) an ill end.
14. Folly to me seems to be something blind.
15. From deeds unfair fair words are none.
16. Fly pleasure bringing damage afterwards.
17. A righteous daring even God assists.
18. Fortune assisteth not the spiritless.
19. Good is the ending of a righteous life.
20. The fruitage of the just man doth not perish.

Be bold, *θαρσέν*. To have strength, *ἰσχέω, σθένεω*. Mirror, *κάτοπτρον, ἐνοπτρον*. Form, *εἶδος, μορφή*. To be mad, *μανεσθαι*. To make angry, *δργίζεω*. Rash, *μάταιος*. Fool, *ἄφρων, μῶρος*. Expedient, *σύμφορος*. Cause, *αἴτιος* adjective, *αἴτια* substantive. The present, *ὁ (ἡ, τό) νῦν*. Valiant, *ἀλκηώς, εὐψυχος, θραυστλαγχνος*. Useful, *χρήσιμος*. Comprise, *συλλαμβάνεω*. Some, *ἕνιος, εἷσω* of Character, *χαρακτήρ*. Discern, *γνωρίζεω*. Damage, *βλαβή*. Daring, *τόλμα, θάρσος*. Assist, *συλλαμβάνειν*, dative of person. Spiritless, *άθυμος, δυσπλαγχνος*.

EXERCISE XXI.

SINGLE LINES.

1. Walk the straight (path), if thou art just. 2. Who doeth no injustice needs no law. 3. To speak the truth is ever best. 4. The speech of truth is naturally simple. 5. Even a poor man may be in-honour. 6. Toils are sweet when toil is over. 7. Let none advise me (*τὰ ἐμά*) who hath suffered not. 8. Thoughts have more power than strength of hands. 9. Assuredly thou wilt not ever attain to the highest-things without toil. 10. A like minded woman (is) an-excellent possession to a man. 11. The wise man should form alliance in his own condition (*καθ' αὐτόν*). 12. O mortal things, O minds of women! 13. To children nought is sweeter than a mother. 14. O wealth, how far the easiest weight art thou to bear! 15. Of many ills money's the cause to men. 16. Being rich and knowing nothing else (is) stupid. 17. The king himself hath banished his own child. 18. Would I had never drawn the sword on him! 19. I knew he was not in his perfect wits. 20. And thereof came it that the-man was mad. 21. Thy husband is not master of his wits. 22. Come, let me bring thee on thy way, my son. 23. But nowise scathless shalt thou vent this word. 24. If I meet not the occasion, put me straight. 25. Thou'rt come unfurnished both of shields and soldiers.

Walk, *βαδίζειν*. Do injustice, *ἀδικεῖν*. Simple, *ἀπλοῦς*. Poor (=of small means), *πένης*, *ἀπλούτος* (=destitute), *πτωχός*. Be finished, over, *μεταλλάσσεσθαι*. Highest, *ἄκρος*. Without, *διεν*, *ἀτερ*, *χωρίς*. Likeminded, *διδόξων*, *συμπαθής*. Possession, *κτῆμα*. Alliance, *κήδος*. Should, Must, translate by *δεῖ*, *χρή*, *χρεών* (*δεῖται*) or verbal in

-τέος. Of woman, γυναικέος. Stupid, σκαύός. Would that, εἴθε, εἰ γάρ, with optative, of things possible: of things impossible, with past tense of indicative; or ὥφελον, often εἴθε or ως ὥφελον, with infinitive. Draw, ἔλκειν. Be in one's senses, ἔχειν τοῦν σῶν. Thereof, αὐτόθεν. Mad, ἐμπανῆς. Master of, ἐπήβολος, genitive. Bring on the way, εἶναι πρόπομπος ὁδοῦ. Scathless, χαίρων. Vent, of speech, ἐκρίπτειν. Meet occasion, τυγχάνειν καιροῦ. Correct, μεθαρμόζειν. Unfurnished, δακενός.

20. Translate, *the man became (καθίστασθαι) mad.*

EXERCISE XXII.

Two Lines.

1. O children, follow this way, for I have in turn appeared as a new guide to you twain, just as ye to (your) father. 2. But it is impossible, for how could I bring the same army back again if I once feared? 3. For thoughtless idleness brings forth nothing good, and God does not support the lazy. 4. Let us march then with all speed, for it is impossible for blame ever to attach to just zeal. 5. Alas, alas, this now (*ἥδη*) is a mighty bane to men, when one knows the good but uses it not. 6. Aye thee (*σὲ δὴ*), thee who-art-bending (particip.) thy head to the ground (I call); dost thou admit or deny that thou hast done this? 7. For whoever lives, as I, in many evils, how does he (*οὖδε*) not gain by dying (aor. part.)? 8. For to some straightway, to others in after time, their pleasant things become bitter, and in turn welcome. 9. Tell me but (*ἀλλὰ*) this; often, be assured, did little words ere this (*ἥδη*) lay prostrate and again-set-up mortals.

Guide, *ἥγεμών*. New, *κανός*. This way, *ῳδε*. Back again, *αὖθις*, *πάλιν*. Once, *ἅπαξ*, *εἰσάταξ*. Fear, *τρέπειν*, *τρομεῖν*, *ταρβεῖν*, *δκνεῖν*. Thoughtless, *εἰκάτος*. Lazy, *ἀργεῖς*, Be lazy, *ἀργεῖν*. Support, *παρίστα-*
σθαι, dative. With all speed, *ως τάχος*, *ως τάχιστα*. It is impossible,

οὐκ ἔστιν δέως, δέον. Blame, μῶμος. Zeal, στουδία. Admit, Assent, φαγαλ. Deny, καταρρέοθαι (words of denying generally take μή before the infinitive of the action denied, if preceded by a negative, μή οὐ). Straightway, ήδη, αὐτίκα. Prostrate, σφεδλλεω. Raise up, καταρρθοῦν.

EXERCISE XXIII.

Two LINES.

1. He shall sit together with Castor and Pollux in the vault (*πόλος*) of heaven, a saving (deity) to sailors.
2. But about shame I myself too am-in-doubt, for there-is both need of it and in some cases it-is a great evil.
3. I also sent watchers and spies of the army, who I trust do not loiter on the way.
4. Now (*γάρ*) it enslaves a man, even if one be bold-hearted, when he-is-conscious of his mother's or his father's sins.
5. This man has escaped the penalty of bloodshed, for the number of the lots is equal.
6. Now when strength and justice are-yoked-together, what kind of pair is stronger than these?
7. Here however all the interests of mankind suffer, when they wish to heal ills with ills.
8. Most painful is this (pl.) if, when-it-is-possible to settle (matters) well, one inflicts and brings the hurt on himself.
9. How sweet is it for those in evil plight to forget even for a little time their present ills.
10. Therefore in secret-do nothing, for all-seeing and all-hearing time reveals all things.

Sit with, συνθάκος εἶναι τινι. Shame, αἰδώς. About, τερπί. Be in doubt, δυσκρίτως ἔχειν. In some places, έστιν οὖ. Watcher, Spy, σκοτός, κατοπτήρ. Loiter, ματάν. Enslave, δουλεύειν. Be conscious of, συνειδένειν. Penalty, ποιητή, δική, γνώμη, μέρων (plural). Bloodshed, αἷμα. Lot, τύλος, ψῆφος. Number, δριθμός, δριθμημα.

Be-yoked-together, συγγεῖν. Pair, ξυνωρίς. Strong, καρπερός. Interests (of a person), τὰ (sc. πράγματα) with genitive. Suffer, νοσεῖν. Most painful, δλγυστος. Settle, τιθέναι, τιθεσθαι, mid. εὖ θ.=make the best of. Inflict, προτιθέναι. Forget, λανθάνεσθαι, ἀμημονεῖν, genitive. Do in secret, κρύπτειν. Reveal, δηλητήσειν, δηλεικνύναι, φαίνειν.

2. The preposition may stand after its case, and even at a distance from it.
3. Who, τοῖς.
8. Inflicts and brings, translate by participle and finite verb.

EXERCISE XXIV.

TWO LINES.

1. For we are not eager to make our life illustrious by words more than by our-deeds (*τὰ δρώμενα*). 2. Thou art clever with (thy) tongue, but I know that no man (is) just whoever speaks well on every ground (*ἰξ ἄστρος*). 3. Mayest thou perish miserably, and may the gods below never free thee from thy present wailings. 4. But the proverb of men is true, The gifts of foes are no-gifts and not profitable. 5. None of mortals, O women, could ever escape disgrace against whom even Zeus shall launch-forth mischief. 6. Alas, though hardly to be sure, yet I do give way from my resolution (*καρδία*) so as to do (it), but one must not have an-adverse contest with necessity. 7. A wise dicer ought to be content with what falls-out to him (aor. part. pl.) and make the best of it, but not bewail his luck. 8. Die not thou in common with me, nor claim that which thou didst not touch, my death will be enough (translate, *I shall suffice by dying*). 9. Father, the gods implant wisdom in men, a possession highest of

all that (translate, *as many as*) exist. 10. Sister, do not, pray, do not deprive me of the honour of dying with thee and (with thee) of purifying the dead.

Be eager, σπουδάζειν. Illustrious, λαμπρός, ἔνδοξος, εὐλεήτης. Free from, ἀπαλλάσσειν (*τινός*). Wailing, γάος, στόρος. Proverb, παρούσα. That is no gift, δῶρος. Profitable, δυναμικός. Send, Launch, against, ἐφορμᾶν. So as to, ὅπετε or the article τό with infinitive. Contend unsuccessfully, δυσμαχέειν. Dicer, κύβευτης. Fall out (of lot, dice), ἐκπίπτειν. In common with, κοινῷ, adverbially. Touch, θιγγάνειν, ἀπτεσθαι. Claim, τοιεῖσθαι ἁντροῦ. Suffice, δρκεῖν. Implant, φύειν, φύτευειν, φίτευειν. Deprive of honour of doing a thing, ἀπιμάζειν (with μή and infinitive). Purify, ἀγνίζειν.

5. It is allowed to separate certain words by tmesis, as οὐδὲ ἀνέτερος, οὐδὲ δὲ εἰς.

6. To be sure—yet, translate by μέτρ—δέ.

EXERCISE XXV.

Two LINES.

1. There is not, as it-seems, a-remedy of-anger other than a-serious word from a friendly man.
2. When two are speaking, if the one is angry (gen. absol.), he who resisteth not the words is (the) wiser.
3. Ah dear, how good in-all-ways is discretion, and (how it) wins good reputation among men.
4. Pleasant life and wretched cowardice would re-edify neither house nor country.
5. A just man is not he who wrongeth not, but he who, when he can wrong, chooseth not.
6. If we are left of our domestic wealth, yet noble birth remains, and noble nature.
7. How true in fact it was, O son of Creon, that of good men good children are produced.
8. How vain is noble birth compared with (*πρός*) money, for riches bring the worst among the first.
9. An ill are women, citizens, but still one cannot keep a house without an ill.

Remedy, ἄκος, φάρμακον. Serious, στονδαῖος. Be angry, pass. of θυμῶν. Resist, αντιτίνειν. In all ways, διανταχῆ. Win, mid. of κομίζειν or φέρειν. Life, βίος, αἰών. Cowardice, αναρδία. Be reft of, Lack, τητάσθαι, λείπεσθαι. Domestic, ὁ κατ' οἶκον. Noble birth, εὐγένεια. Of noble nature, γενναῖος. Keep a house, οἰκιαν οἰκεῖν.

EXERCISE XXVI.

TWO LINES.

1. For when base things are approved by the worthy, much more to bad men will they seem fair. 2. *A.* Still obey me, I entreat; do not do this. *B.* I will not obey (you) so as to fail-of-learning this matter clearly. 3. *A.* Am I then not considered-equal as a third to you twain? *B.* (Yes) for it is just ($\delta\eta$) in this ($\epsilon\nu\tau\alpha\nu\theta\alpha$) that you do appear a false friend. 4. For who would not be angry on hearing such words (as those) in which thou now dishonourest this state? 5. For I knew not at all that thou wouldest speak foolish words, for (if I had known) I should have been tardy in sending for thee to my house. 6. But when he shall have come, then should I be base if I failed to do (participle with negative) all that the God points out. 7. Cease, before you fill me too with anger by your talking, lest you be found at once a fool and a dotard. 8. Happily then with you it is a light matter to slay strangers, but to us the Greeks at any rate this is a foul thing. 9. Messenger of ill, neither with thy past journeys am I pleased, and now go back as quickly as possible. 10. But still even if I am not by, know that my name will guard thee from evil treatment. 11. I could not, but since you dared to do things not honourable have courage (to do) also things not pleasant.

Be approved, δοκέιν. Much more, καὶ κάρτα γε, ἢ κάρτα. Consider equal, ισοῦν. Be angry, pass. of ὀργίζειν, θυμοῦν, χαλοῦν. Dis-honour, διημέζειν. Foolish, μῶρος, ἀφρωδ. Be tardy in doing, Do leisurely, σχολῆ (ποτεῖ τι). Send for, mid. of στέλλειν. Fill with, μεστοῦν. Dotard, γέρων. Slay strangers, ξενοκτωάειν. Messenger of ill, κακάγγελος. Past, ὁ πρίν, ὁ τρὸν τοῦ, ὁ πάρος, ὁ παρελθών. Be pleased with, οὐδεσθαι, σωῆδεσθαι, τέρπεσθαι, dat.

3. You do appear, translate by emphatic καὶ.

10. From evil treatment, translate, so as not to be evil-entreated, πάσχειν κακῶς.

EXERCISE XXVII.

Two LINES.

For this I know, and have experienced much,
That all mankind are friends of them that have.

Mine be it never wrought upon by wealth
Bad to become, or with the bad consort.

O, curst in many things and blest in few,
Why, mortals, pride ye in your dignities!

Whoe'er being poor marries a wealthy bride
Hath in his house a lady not a wife.

O wickedest, and woman! by what words
Could any speak thee greater scorn than this?

Speak not to me of birth, in the gods' name;
It lies in money, father; do not vaunt.

We are clever, all of us, to give advice,
But when we err ourselves we know it not.

Speak not of Plutus, nor admire a god
Whom e'en the worst man easily acquires (aor.).

Better than wealth and golden luxury.
The company of just and virtuous men.

O dear, O dear! how good is the old saw,
From an ill sire a good son cannot spring.

Experience, πειρᾶσθαι. Be wrought upon by, νικᾶσθαι (with gen.). Consort, ὁμλᾶν. Cursed, Unfortunate, δυστυχής. Take pride in, σεμψύγεσθαι ἐν. Maid, παρθένος, κόρη. Lady, δέσποινα. Most wicked, παγκάκιστος. Scorn, Reproach, δνείδος. Vaunt, γαυροῦσθαι. Clever to do, δεινός, σοφὸς εἰς. Advise, νουθετεῖν. Golden, χρυσοῦς, πολύχρυσος. Luxury, χλιδὴ. Saw, αἴνος. Good, ἀγαθός, χρηστός, σπουδαῖος, κεδρός.

EXERCISE XXVIII.

THREE LINES.

1. O Fatherland, would that all who dwell in thee would love thee as do I, (then) both we should inhabit thee in ease (βραδίως) and thou wouldest suffer no ill.
2. O brilliant aether and holy light of day, how sweet is it to behold (you) both for the prosperous and for the unfortunate, of whom am I.
3. For fire and sea, aforetime most hostile, conspired together and shewed their faith ($\tauὰ \piστὰ$) by destroying the hapless Argive host.
4. Come not thou near these ; but thou wilt arrive at a distant land, a dark tribe who dwell by the fountains of the sun, where (is the) Æthiopian river.
5. But if they-reverence the city-guarding deities of the captured land and the temples of the gods, they will not, be assured, after taking be-in-turn captured again.
6. A. Speaking much and (speaking) seasonable things (are) separate. B. As if forsooth thou sayest few-words, but these in-season. A. Certainly not, to whoever has a mind the same as thou hast,

(*ιώσος καὶ σοι*). 7. But suffer me and the ill counsel on my part (*ἐξ ἐμοῦ*) to suffer this dread-thing, for I shall suffer nought so dreadful as not to (= so that I shall not) die honourably.

Dwell in, *ραῖς*. Behold, *όρᾶν* (*θεῖν*), *δθρεῖν*, *λεύσσειν*, and compounds. Be unfortunate, *δυστυχεῖν*. Conspire, *αυτομήναι*. Destroy, *φθείρειν*, *δναρεῖν*. Come near, *πελάζειν*, intrans., *πελάζεσθαι*, pass. Dark, *κελανός*. *Æthiopian*, *Αἰθίοψ*. City-guarding, *πολιστοῦχος*. Temple, *ἱρυμα*, *ταῦς* (*νεώς*). Be captured, *ἀλσκενθαι*, Be c. in turn, *ἀνθαλοκεσθαι*. Separate (adv.), *χωρίς*. Seasonable, *κείριος*. Ill-counsel, *δυσβουλία*.

EXERCISE XXIX.

THREE LINES.

1. Surely I will not betray (thee), but ever as a guard for thee when-standing near, aye and when absent afar I will not become mild to thy foes. 2. Thou art young, thou must both learn many things and hear many, and be taught long-lessons: ever desire to learn-besides something useful. 3. The most-honourable-thing is for (a man) to be just, the most desirable (*ληστον*) to live free-from-disease, the pleasantest (lot is his), whoever has the acquisition of what he loves day by day. 4. For as in the leaves of a tall poplar, the breeze, even if (it does) nothing else, at least shakes its summit and heaves up the foliage. 5. And now, if any one of them is alive, they speak of us as perished, of course, and we imagine that they are in the same state. 6. After taking Troy at last (*δήποτε*) the host of the Argives nailed up to the gods in the temples throughout Greece these spoils (to become) an ancient ornament. 7. For what does wealth profit me if

at least I am sick ? I would like having a little (pl.), and (that) daily, to live a life free-from-pain, (rather) than being wealthy to be sick.

Ever, διὰ τέλους. Stand by, παρεστάναι. Be absent, dποστατέαι. Mild, πέπων, ηπιός. Aye and, καὶ—δέ. Learn besides, προσμαθόνειν. Acquisition, κτήσις. Day by day, καθ' ημέραν. Leaves, Foliage, (τὰ) φύλλα, κόμη. Poplar, αἴγειρος. Breeze, αὔρα, πνοή. Shake, κραδαίνειν. Lift up, δρακονφίζειν. Be alive, ἐμπνεῖσθαι. Imagine, δοξάζειν. Be in the same state, ταῦτ' ἔχειν. Nail, πασσαλεῖν. Ornament, γάντος. Free from pain, ἀλυκός.

5. Be alive, translate by participle and εἰμι.

EXERCISE XXX.

THREE LINES.

1. Neither am I myself, O king, desirous of being a king rather than of doing kingly-acts, nor is any one else who knows (how) to be discreet. 2. But since (*εἰπερ*) thou art noble, as thou thyself sayest, shew from whom and whence thou art, for no tale will sully the nobly born. 3. But if it had been possible (for men) by weeping (particip.) to cure evils, and raise the dead by tears, gold would have been a possession inferior to weeping. 4. Ah, ah (*φεῦ*), what delight could you gain greater than this, after reaching the land, then (*καὶ εἰτα*) under the roof with mind at rest to hear the quick pattering showers? 5. You wrongly blamed my weakness and the effeminacy of my body, for verily (*καὶ γάπ*) if I am able to be wise, this is better than a strong arm. 6. Such is the life of hardy mortals, it is neither fortunate entirely nor unfortunate, but is happy and in turn is not happy. 7. Now a young man should always be daring, for no one by being inert (becomes) famous, but (it is) labours (that) produce reputation.

Desire, *ἰμέρειν*. King, *τύραννος* (also used adjectively = kingly). Be discreet, *σωφρονεῖν*. Sully, *μαίνειν*. Raise, *ἀγέρειν*, *ἀνιστάναι*. Delight, *χάρμα*. Reach, *ἐπιφανεῖν*. Quick-pattering, *πυκνός*. Shower, *ψῆκτης*. Be at rest, Sleep, *εῦδειν*. Weak, *δαθενής*. Effeminate, *θῆλυς*. Blame, *μέμφεσθαι*, *ψέγειν*. Be able, *δύνασθαι*, *οἶδε τε*, or *δυνατὸς εἶναι*, *ἔχειν*, *σθένειν*. Arm, *βραχίων* (properly upper part, *ἄλεινη*, lower part). Hardy, *ταλαπωρός*. Be happy, *εὐδαιμονεῖν*. Dare, *τολμᾶν* (for aor. use *ἔτλην*). Inert, *ἡρθυμος*. Famous, *εὐκλεής*, *ἴνδοξος*. Reputation, *εὐδοξία*, *εὐλεια*.

EXERCISE XXXI.

FOUR LINES.

1. *A.* But he will not take an oath, nor is he willing to tender (one). *B.* You wish to be called just more than to act justly. *A.* How, pray? explain, for you are not lacking in wisdom (*τὰ σοφά*). *B.* I say that unjust (pleas) should not prevail by oaths. 2. Him would I call an only begotten child to a father, and land appearing (aor.) to sailors bēyond hope, fairest day to look upon after storm, a fountain stream to a thirsting wayfarer. 3. *A.* They were five in all, and amongst them was a herald, and one waggon carried the-master. *B.* Alas, alas, this is already clear, who ever was it, pray, who told you this tale, lady? 4. Justice will surely not come near to thee—fear (it) not—and strike thee to the heart, nor yet the unjust (sing.) of the rest of mortals, but stalking silently and with tardy foot she will seize the wicked whenever she-happens (so to do). 5. And straightway fear came-upon all the barbarians, disappointed in their opinion, for not as in flight did the Greeks then chant the solemn p̄ean, but rushing to battle with valiant-hearted boldness. 6. Who knows whether this

which has been called to-be-dead (be) to-live, and to live to-die? except however (that) the living mortals suffer disease, but those-who-have-perished suffer not disease at all, nor are-possessed-of evil.

Take an oath, δέχεσθαι δρκον. Tender (oath), διδόναι. To be called, κλίνειν, with adverb or adjective. Lack, πένεσθαι. Only begotten, μονογενής. Storm, χείμα (sometimes χειμῶν). Of-a-fountain, τηγαῖος. Wayfarer, δοδοπόρος. In all, σύντικας. Waggon, διπῆνη. To the heart, πρὸς ἡγαρ (lit. liver). Silently, σίγα. Be disappointed in, σφάλλεσθαι, gen. Chant, ἐφυμνοῦν. Valiant-hearted, εὐψυχος. To live, ζῆν, βιώτεων (φάσος, τὸ φῶ expressed or understood).

EXERCISE XXXII.

FOUR LINES.

1. There are three virtues which thou must practise, child, to honour both the gods and the parents that begat thee and the common laws of thy country; and by doing this thou shalt ever have the fairest crown of fame.
2. A land watered with myriad streams, most well-stocked with both oxen and herds, neither stormy in the blasts of wintry-weather, nor on the other hand too hot from the four-horse-team of the sun.
3. A good habit is safer than a (good) law: for no orator would ever be able to distort the former, but the latter he often injures in his speeches by confusing it in-disorder (*ἀνω τε καὶ κάτω*).
4. A bad education after all for (*εἰς*) manliness is craven wealth, and excessive delicacy, but need, though a painful thing, still brings up better children that-toil and are-vigorous.
5. But the quiet man is both a sure friend to his friends, and best for a-state. Command not hazards, for I do not love either a sailor or

a leader of a country that dares too much: 6. Now I see that oftentimes needy men are wiser than the wealthy, and by offering small gifts with their hands to the gods, are more holy than those-who-sacrifice-oxen.

Watered, κατάρρυπος. Myriad, Countless, μυρίος, ἀνήριθμος. Stream, ρεῖθρον, ρέος, νάμα. Well-stocked, εὐβότος. Wintry weather, χείμα. Stormy, δυνχείμερος. Four-horse-team, τέθριπποι. Distort, διαστρέψειν. Injure, λυμαλνεοθαι, βλάπτειν. Education, παιδεία, παιδεύειν, παιδεῦμα. Craven, δειλοποίεις. Manliness, εὐαρδία. Need, πενία. Toil, μοχθεῖν. Vigorous, δραστήριος. Hazard, κίνδυνος, κινδύνευμα. Leader, προστάτης, ταγός. Offer (of sacrifice), θύειν. Sacrifice oxen, βουθύτειν.

EXERCISE XXXIII.

FOUR LINES.

1. *A.* Did you give to this man the boy of whom he inquires? *B.* I gave him, but would that I had perished on that day. *A.* But you will come to this if you do not speak the truth. *B.* Aye, and much more, if I reveal it, am I utterly undone. 2. O Gods, why pray must I not unloose my tongue, who verily (*γε*) am being utterly destroyed by you whom I revere? Assuredly (I will) not: in no wise (*πάντως οὐ*) could I persuade those whom I ought, and to no purpose should I violate the oaths I swore. 3. But if however these things are right in the sight of (*ἐν*) the gods, we shall by suffering (aor. particip.) know that we have been in the wrong; but if these men are in the wrong, may they not suffer more evil than they are now unjustly inflicting on me. 4. For never would either laws succeed in a state

where no fear is established, or an army continue to be ruled with order if it had (particip.) no obstacle of fear or of self-respect (before it). 5. And some of the lords will utter a bitter speech assailing you with reproach, "Look ye at the concubine of the king who was strongest in the army, (and see) instead of how great happiness what servitude she suffers." 6. He raised an untimely storm and congeals the whole stream of the pure Strymon, and many a one who aforetime made no account of the gods, then prayed with supplications, adoring earth and heaven.

Inquire of, *ἰστορεῖν*. Truth, *τὸ ἔνδικον*. Undo utterly, *διολλύναι*. Violate, of oaths, *συγχέειν*, *ἐκλείπειν*, *δρκψ (μῆ)* (*οὐκ*) *ἐμμένειν*. Be in the wrong, *ἀμαρτλνειν*. Succeed, *καλῶς*, *εὖ*, *φέρεσθαι*. To be established, *καθεστάναι*. With order, *σωφρόνως*, *εὐτάκτως*. Obstacle, *πρόβλημα*. Self respect, *αἰδὼς*, *αἰσχύνη*. Assail, *ἱέττειν*. Concubine, *δμενέτρις*. Be strong, *ἰσχύειν*. Happiness, *ξῆλος*. Servitude, *λατρεία*. Untimely, *ἀωρος*. Congeal, *πηγνύναι*. Many a one, *τις*. Supplication, *λτή*.

4. Continue to be ruled, *be any longer (ετι)* ruled.
6. Made no account of, *no where making account of*, *οὐδαμοῦ νουίζων*.

EXERCISE XXXIV.

FOUR LINES.

Dread is the might of billows on the sea,
Rivers are dread too, and hot blasts of fire,
Dread poverty, dread countless things beside,
But evil is there none so dread as woman.

A woman from her father's home gone forth
Belongeth not to parents but to spouse (*λέχος*);

While the male race stands ever in the house,
Champion of gods and tombs hereditary.

But know, to me this law shall not exist,
To deem thee, mother, aught but ever dear (*τὸ μῆν οὐ*),
Yet of all mortals do I love my sire
The most; this I lay down; and grudge not thou.

I have but little good to say of birth,
For unto me the virtuous man is noble;
While the unjust, though from a better sire
Than Zeus he springs, is deemed to be ignoble.

But for thy son,—I know he is discreet,
Herd with the good, hath practised piety.
How then can evil child from such a body
Arise? of this shall none me e'er persuade.

Know'st thou not how the men of noble birth,
When they are needy, make no more display,
And who were nought before, but wealthy now,
Gain reputation for the sake of coin?

Then fare thee well, sweet soil of British land,
My mother and my nurse, that bears me still,
Where'er I wander, boast of this I can,
Though banish'd, yet a true-born Englishman.

Dread, δεινός. Might, δλκή. Champion, τιμδρος. Lay down, δημέν. Grudge, φθονεύ. Ignoble, δυσγενή. Herd with, δημλεών, dat. Make display, ἐκλάμπτειν. Wealthy, πλούσιος, θλβιος. Coin, νόμισμα. British, Βρεταννός, fem. -νις. Nurse, η τρέφουσα, or θρέψασα. Wander, πλανᾶσθαι. Boast, κουπάδιω. Banished, φυγδ. True-born, γνήσιος.

EXERCISE XXXV.

PASSAGES OF VARIOUS LENGTH.

The number of Greek lines is given before each piece.

FIVE LINES.

For love assails not men only nor yet again women,
but he disturbs the souls even of the gods above and
dwellers in-the-sea: and to ward him off not even the
all-powerful Zeus avails, but he yields and willingly bends.

SIX LINES.

As the aspect of the moon could never remain two
nights in one form, but first from darkness she comes
decking her new visage and waxing-full, and whenever
she appears most noble in-all-her-course (*aὐτῆς*) again she
fades and comes to nought.

SIX LINES.

Be persuaded. Use (perf. of *χρῆσθαι*) arms and
throw-away (the) lyre and cease from songs, and practise
accomplishments in martial-deeds. Sing of such, and
thou wilt seem to be wise, digging, ploughing land,
guarding flocks, after leaving to others these elegant
refinements, from which thou wilt dwell-in (but) an empty
house (plur.).

SIX LINES.

Why endured ye this? O life-loving mortals, who
long to see the coming day though ye have a burden of
myriad evils. So does love of life constrain men. For
we know life, but through inexperience of death every
one fears to leave this light of the sun.

Assail, ἐπίρχεσθαι. In the sea, πόντος. Ward off, διέργειν, δμύνεσθαι. All-powerful, παγκράτης. Yield, ὑπείκειν. Bend, pass. of ἁγκλίνειν. Aspect, θύει. Night, νύξ, εὐφρόνη. Dark, ἄδηλος. Deck, καλλίνειν. Fade, διαφεύγειν. Song, δοιδή. Accomplishments, εὑμονοία. Martial, πολέμιος. Dig, σκάπτειν. Guard, ἐπιστατεῖν. Elegant, κομψός. Refinement, σόφισμα. Life-loving, φιλόζωος. Come on, ἐπιστείχειν. Constrain, έγκεισθαι.

EXERCISE XXXVI.

PASSAGES OF VARIOUS LENGTH.

SIX LINES.

For I have no longer anything to which I must look, save thee ; for thou didst desolate my fatherland with the spear, and another fate destroyed my mother and him-who-begat me, (so as to become) lifeless inhabitants of Hades. What country, pray, could become for me equal to (*ἀντί*) thee ? What wealth ? In thee am I wholly (use adjective in agreement with subject) saved.

SEVEN LINES.

Lady, dear is this light of the-sun, and fair to look upon is the calm flood of the sea and the earth spring-blooming and abundant water, and I can tell the praise of many (other) fair things ; but nothing is so brilliant nor so fair to look upon as for the childless and those-smitten with longing to see in their homes the light of new-born babes.

SEVEN LINES.

What mother, pray (*ἀρά*), or father produced (that) great evil for mortals, envy of hateful name ? Wherever too does it dwell in its allotted portion of the body. Have we it in our hands or vitals or about (*παρά*)

the eyes? since it was a great labour for physicians to remove either by excisions or draughts or medicines (this) greatest of all maladies among men.

Desolate, *δῦστοιν*. Lifeless, *θανάσιμος*. Inhabitant, *οἰκήτωρ*. Calm, *εὐήρεμος*. Flood, *χεῦμα*. Bloom, *θάλλειν*. Of spring, *ηρωός*. Abundant, *πλούσιος*, *δέβονος*, *δέφνειος*. Praise, *ἔπαινος*. Of hateful name, *δυσώνυμος*. Vitals, *σπλάγχνα*. Excision, *τεμῆ*. Draught, *ποτόν*.

3rd passage. In its allotted portion, translate, *after receiving by allotment a portion*.

EXERCISE XXXVII.

PASSAGES OF VARIOUS LENGTH.

SEVEN LINES.

And do not wonder at all, O king, that I thus cleave to gain. For truly those (of) men who enjoy (*ἔχειν*) a long life still cling pertinaciously to making-gain : and compared with (*πρός*) money the other things are to men secondary : now (*δέ*) there are some who commend a man free-from-illness, yet to me no one, if poor, seems to be free-from-illness, but always to be ill.

EIGHT LINES.

Think ye that the wrong-doings spring up to the Gods on wings, and then that some one writes them on the leaves of Zeus' tablet, and that Zeus on seeing them gives judgment for men ? Not even the whole heaven, if Zeus were to record (*γράφειν*) the sins of mortals, would be enough, nor yet could he, if he saw, send a penalty to each : but justice is somewhere here hard by, if ye will (*βούλεσθαι*) look,

ELEVEN LINES.

Now he found out fortification for the host of the Argives, inventions of rules, numbers, and measures, and was the first of all to form from one ten, and from the ten again he found fifties up to thousands. He alone (*εἰς*) shewed to the people beacon-firing, guardian of sleep, and for the day (*εἰς ἡω*) signals, and displayed (them) not (before) revealed. He found out the measures and courses of stars, and these arrangements and constellations in-the-heavens, and for the helmsmen of ships at-sea the revolving of the bear, and the cold setting of the dog-star.

Cleave, cling to, *ἔχεσθαι*, *ἀντέχεσθαι*. Pertinaciously, *ἀπριξ* (lit. with closed teeth). Wrong-doing, *ἀδικήμα*. Leaves of tablet, *δέλτου πτυχαῖ*. Fortification, *τεῖχος*. Rule, *σταθμός*. A fifty, *πεντηκοντάς*. Beacon-firing, *φρυντωρία*. Guardian, *φύλαξ*, or *φύλαξις* (abstract for concrete). Course, *περιστροφή*. Helmsman, *πομάντης*, *κύβερνήτης*, *οἰλακοστρόφος*. Revolving, *στροφή*. Setting, *δύσις*.

EXERCISE XXXVIII.

FIVE LINES.

Not to be cured, yet not incurable !
The only remedy that remains
Is the blood that flows from a maiden's veins,
Who of her own free will shall die
And give her life as the price of yours.

THREE LINES.

What shall I say unto thee ? for thy goodness is as a morning cloud, and as the early dew it goeth away.

Not to be cured. *Impracticable* (*δηράκρος*) of cures yet not (*οὐ—γε μήν*) incurable. The blood that flows, *the trickling blood* of a newly-slain (*νεοσφαγής*) virgin. Of her own free will, *έκούσα*, *έκοντα*, *ἔξι* *άκοντα* or *άντεκλητος*. And give, *giving her own life* (*τὸν αὐτῆς βίον*) as a ransom (*λύσις*, *ρύσιον* or *ρύσια*) for your life Put “life—life” in juxtaposition.

For thy goodness. *For like the dewy* (*εῦθρος*) *drops* (*δχυη*) *and morning* (*έψω*) *cloud that vanishes from* (pass. participle of *ἔξαιρετω*) *the earth, thy goodness* (*τὸ δικαιεύεται*) *disappearing* (*φροδόθος*) *ever is-gone* (*οἴχομαι*).

EXERCISE XXXIX.

SIX LINES.

Yet on she moves, now stands, and eyes thee fixed,
About to have spoke, but now, with head declined
Like a fair flower surcharged with dew, she weeps,
And words addressed seem into tears dissolved,
Wetting the borders of her silken veil :
But now again she makes address to speak.

Moves on, *προβαλνειν*. Now stands, *now* (*νῦν μέν*) *she looks-on thee fixed* (*διτρόφος*) *standing*. About to have spoke, imperfect of *μελλειν* and fut. infin. Declined, *κατηφής*. Flower, *καλνξ*, *άνθος*. Surcharged, *burdened with dewy freight* (*γέμως*). Wetting, *βαίνων*. Silken, *ἀβράτηνος*. Border, *κράσπεδα*. Makes address, *addresses as about-to-say* (*έροντα*) *something*.

EXERCISE XL

SIX LINES.

Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness

a swaddling-band for it, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed.

Or who shut up, who was he that shut up (article with aor. participle) the sea. When it brake forth, (article and aor. pass. participle of ἐκρήγνυμι) like a child from its mother, of. Aesch. S. c. T. 664*. When I made, when in swaddling-bands (*σωδρύαν*) of deeply dark (μελαμβαθή) cloud I girded it. But no further, but beyond (εἰς τὸ ἐπέκεινα) not, let this be the boundary of thy turgid (participle pass. of δύογκω) wave.

EXERCISE XLI.

THREE LINES.

- The day is done ; and slowly from the scene,
The stooping sun upgathers his spent shafts,
And puts them back into his golden quiver.

SIX LINES.

And peradventure had he seen her first
She might have made this and that other world
Another world for the sick man ; but now
The shackles of an old love straitened him,
His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.

The day, τὸ φῶς. Slowly, καὶ σχολήν. From the scene ἐκ γῆς, γῆθεν. Stooping, προωκή. Shafts, τόξα. Spent, perf. pass. participle of διορίζω.

Peradventure, πώς. This and that other ; both this and whatever life (there is) beyond this. World, γῆ. But now, δλλάδ—γάρ, the

* The references are to the lines as numbered in Dindorf's edition of the *Poetae Scenici Graeci*.

former love fettered him (*δχριδέων*) *in shackles.* Honour, *αλδώς.* Dishonour, *τὸ διαύδεις* (*Philocetes*, 83). True, *καλός.* Falsely, *οὐ καλῶς.*

EXERCISE XLII.

EIGHT OR NINE LINES.

Whence and what art thou? execrable shape!
That dar'st, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates; through them I mean to pass,
That be assured, without leave asked of thee.
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of heaven.

Whence and what, omit “and.” Execrable shape, *abomination* (*μῖσος*), *most-hateful to see.* Grim, *δυσθέαρος.* Advance, *προβάλλειν.* Athwart, *in the way of* (*ἐμποδών*) *me journeying* (*διδούγορεῖν*) *to yonder gates.* Through them to pass, *κείθεν ἐκπεράν.* Without leave asked, *not on-the-terms-of* (*ἐπι*, dat.) *thee asked* (*αἰτηθεῖς*), cf. *Antig.* 556. Or taste, *if thou wilt not taste.* By proof, participle of *πάσχειν.* Hell-born, *Ταρπέιος.* Spirits of heaven, *heaven-holding gods.* Contend, *δυναμαχεῖν.*

EXERCISE XLIII.

SEVEN LINES.

O purblind race of miserable men,
How many among us at this very hour
Do forge a life-long trouble for ourselves
By taking true for false and false for true;
Here thro' the feeble twilight of this world

Groping, how many, until we pass and reach
That other, where we see as we are seen!

Purblind, ἐπάργεμος. At this very hour, καὶ ἐν τῷ νῦν χρόνῳ, or ηδη. Life-long, αἰώνι or βίᾳ σύμμετρος. By taking, whosoever (οἱ δὲ or δοτοι δὲ) considers (νέμει) the trustworthy (neuter plur.) as untrustworthy, but as trustworthy what is not (τὰ μή). Feeble twilight, φως δμαυροῦ. Until we pass, before (πριν) at least we reach (τυχεῖν) the other. See, εἰσοπάν.

EXERCISE XLIV.

The king at Chinon holds his little court;
He cannot keep the field for want of men.
Of what avail is courage in the chief,
When pallid terror seizes all the host?
A sudden panic, as if sent from God,
Unerves the courage of the strongest men.
In vain the summons of the king resounds;
As when the howling of the wolf is heard,
The sheep in terror gather side by side;
So Frenchmen careless of their antient fame
Seek only now the shelter of the towns.

Holds his little court, remains with a small escort. Cf. Soph. *Œ. T.* 750. Chinon, Χιών, or ἔκει. He cannot keep, for being destitute of men he left (ἔκοπῆναι) the fight. Host, λόχος. Chief, λοχαγός. A sudden panic, the unexpected, as some malady from God. Unerves, Even in the very brave is-wont-to-loosen (sox.) (his) strength (so as to be) weak (ἀμενηρός). Resounds, is heralded. Howling, as, if the wolf were to howl (θωνσειν) a piercing cry, you would see the flocks terrified (ἐκπαγλοῦσθαι) in-crowds (ἀθρόος). Seek shelter of, αὐτέχεσθαι.

EXERCISE XLV.

His Spirit 'tis that calls me ; 'tis the troop
 Of his true followers, who offered up
 Themselves to avenge his death : and they accuse me
 Of an ignoble loitering ; they would not
 Forsake their leader even in death ; they died for him !
 And shall I live ?—
 For me too was that laurel-garland twined
 That decks his bier. Life is an empty casket ;
 I throw it from me. Oh ! my only hope !
 To die beneath the hoofs of trampling steeds—
 That is the lot of heroes upon earth !

His spirit, the dead calls me, there-calls the troop. Who offered up, who grudged not (ἀφειδέν) life to exact (ellipse of θέτει) death in return for their leader fallen, cf. Agam. 1263. Of an ignoble, accuse as loitering from a most shameful idleness. They would not, for verily in the destruction of life there was present with him who not? nay rather died for him (προθήσκειν). And shall I live? How then is-it-to-be-lived (βωμός) by me? That decks, an ornament of. Throw it from me, aor. of ἀποτίθειν. O my only hope, O hope, O (thou) now left alone to me. To die beneath, to die trampled (λακπάτησος, κρονητός) by blows of hoofs of horses. That is the lot, such as is assigned (πέτρωμαι) to the daring-ones of mortals.

EXERCISE XLVI.

Tis thought, the king is dead ; we will not stay.
 The bay-trees in our country are all wither'd,
 And meteors fright the fixed stars of heaven ;
 The pale-fac'd moon looks bloody on the earth,
 And lean-look'd prophets whisper fearful change :

Rich men look sad, and ruffians dance and leap,—
 The one, in fear to lose what they enjoy,
 The other, to enjoy by rage and war :
 These signs forerun the death or fall of kings.

"Tis thought, *The king is dead they say*. We will not stay, cf. *Persæ*, 407. Meteors, lamps in mid-air suspended (*αιωρεσθαι*). Looks bloody, stains with blood her face in appearance (*βλέπειν*). Whisper, signify by (*διδύ*) a quiet tongue. Look sad, have a gloomy eye. In fear to lose, φόβῳ μή. To enjoy, as about-to-reap a harvest from Ares and quarrels. Forerun, προσημαίνειν.

EXERCISE XLVII,

Then, as I said, the duke, great Bolingbroke,—
 Mounted upon a hot and fiery steed,
 Which his aspiring rider seem'd to know,—
 With slow, but stately pace, kept on his course,
 While all tongues cried—God save thee, Bolingbroke !
 You would have thought the very windows spake,
 So many greedy looks of young and old
 Through casements darted their desiring eyes
 Upon his visage ; and that all the walls,
 With painted imag'ry, had said at once,—
 Jesu preserve thee ! welcome, Bolingbroke !
 Whilst he, from one side to the other turning,
 Bare-headed, lower than his proud steed's neck,
 Bespoke them thus,—I thank you, countrymen.
 And thus still doing, thus he pass'd along.

The duke, ὁ δυστόπης. Mounted on, οὐχος ἦ (dat.). Hot, panting (*καρασθμαίνειν*). Fiery, participle of *θυμοῦσθαι*. Which his aspiring rider, as if clearly knowing the haughty (*ὑπέρφρων*) spirit of the horseman. With slow but stately pace, was marching looking stately (*σεμνός*) and still step-by-step (*βδόης*). While all tongues,

this city shouting with voice of all the people (πάσης). God save thee, may God become a saviour to thee. Window, θύρα. So many, through which so many eyes of both young and old were looking towards this man with intent (ἀστροφός) eagerness. Painted imagery, call with purple-laid (πορφυρόστρωτος) words. Jesu, ὁ Σωτήρ. Whilst he from one side, but he, bending (νεύει) his head bared-of helmet (κράνος) turning himself in turn (μέρος) to (one at one) another at another time, even below the neck of his steed (πωλικός). Thank, χάρην συνεδέου. And thus still doing, thus then advancing, thus he was accomplishing his way.

EXERCISE XLVIII.

O noble breast and all puissant arms,
 Am I the cause, I the poor cause that men
 Reproach you, saying all your force is gone?
 I am the cause because I dare not speak
 And tell him what I think and what they say.
 And yet I hate that he should linger here;
 I cannot love my lord and not his name.
 Far liever had I gird his harness on him,
 And ride with him to battle and stand by,
 And watch his mighty hand striking great blows
 At caitiffs and at wrongers of the world.
 Far better were I laid in the dark earth,
 Not hearing any more his noble voice,
 Not to be folded more in these dear arms,
 And darkened from the high light in his eyes,
 Than that my lord through me should suffer shame.
 Am I so bold, and could I so stand by,
 And see my dear lord wounded in the strife,
 Or may be pierced to death before mine eyes,
 And yet not dare to tell him what I think,
 And how men slur him, saying all his force

Is melted into mere effeminacy ?
O me, I fear that I am no true wife.

O noble breast, O breast, O noble (one), O all-puissant (*παναλκής*) strength of arms. That men reproach, of reproach uttered-by-people (*δημόθεοις*) (omit "saying"). I am the cause, *For I (am) blameworthy, who* (*ἥτις*) *did not dare*. I cannot love, *For how can I love him but his fame* (*δόξα*) *not?* Far liever had I, κάρτα προτιμᾶν. Harness, σαγή. And stand by, and a stander-by (*παραστάτης*) in battle. Mightful hand, *see* (him) wielding stout (*λόχυρός*) blows with a stout hand, death (*φθορός*) to cowardly destroyers (*λυμέων*). Far better were I laid, *It (is) better that I should lie in the recesses* (*μύχος*) *of the dark earth.* To be folded, a thing embraced (*πταγκαλισμα, πταγκάλισμα, πρόσπτηγμα*). Darkened from pass. participle of ἀμαρτῶ. High light, γάρος. Suffer, δολισκάνειν. Am I so bold, *Can I* (*ἔχειν*) thus dare, *thus stand by?* Or may be, nay rather (*μὲν οὖν*) *pérhaps pierced with a death wound* (cf. καρπός). Men, use τις. Effeminity, feminine minded indolence (*βαθυτύλα*). I fear that I am, δέδουκα (*δέκω, δένυμο*) μή εἰμι (cf. Shilleto, Demosthenes de Falsa Legatione, Appendix B).

EXERCISE XLIX.

York. I took an oath, that he should quietly reign.

Edw. But, for a kingdom, any oath may be broken : I'd break a thousand oaths, to reign one year.

Rich. No ; God forbid, your grace should be forsworn.

York. I shall be, if I claim by open war.

Rich. I'll prove the contrary, if you'll hear me speak.

York. Thou canst not, son ; it is impossible.

Rich. An oath is of no moment, being not took Before a true and lawful magistrate, That hath authority over him that swears : Henry had none, but did usurp the place ;

Then, seeing 'twas he that made you to depose,
 Your oath, my lord, is vain and frivolous.
 Therefore, to arms. And, father, do but think,
 How sweet a thing it is to wear a crown ;
 Within whose circuit is Elysium,
 And all that poets feign of bliss and joy.
 Why do we linger thus ? I cannot rest,
 Until the white rose, that I wear, be dyed
 Even in the lukewarm blood of Henry's heart.

I took an oath, but I swore that verily ($\eta\mu\pi\nu$). Quietly, neut. plur. of $\alpha\sigma\upsilon\lambda\sigma$, or dat. of $\alpha\sigma\upsilon\lambda\alpha$. But for a kingdom, but what of oaths must one preserve ($\sigma\omega\sigma\tau\epsilon\omega\sigma$) any longer, who at least is-en-amoured-of power ? To reign one year, as even on condition of ($\epsilon\tau\iota$ with dat.) (power) for-a-year ($\epsilon\tau\iota\epsilon\omega\sigma$). Be forsown, $\mu\eta\ \epsilon\nu\sigma\kappa\epsilon\iota\sigma$. I shall be, and how could I (keep my oath) ? Claim by open war, cf. *Æsch. Suppl.* 412. Thou canst not, But (try not,) for it is not possible. Of no moment, $\tau\alpha\rho\ \omega\delta\epsilon\nu$. Not being took, unless there-administer ($\delta\delta\delta\nu\alpha\iota\sigma$) it a magistrate who-wields (artic. with participle) with lawful ($\gamma\eta\theta\sigma\omega\sigma$) prerogative a powerful ($\tau\epsilon\lambda\sigma\sigma\phi\sigma\omega\sigma$) authority ($\kappa\upsilon\sigma\omega\sigma$) for those-that-receive-the-oath ($\delta\epsilon\chi\sigma\theta\alpha\iota\sigma$). Henry had none, but Henry then without authority ($\epsilon\xi\ \alpha\kappa\omega\sigma\omega$) self-called was-in-office. Your oath, you were after all ($\delta\pi\alpha$) vain-in swearing (participle) and not ($\omega\delta\delta$) bound-by-oath. To arms, imperat. of $\delta\pi\lambda\delta\gamma\omega\alpha\iota\sigma$. To wear, $\delta\mu\phi\beta\delta\lambda\lambda\epsilon\sigma\theta\alpha\iota\sigma$ with acc. Circuit, $\tau\epsilon\pi\pi\tau\chi\alpha\iota\sigma$. Elysium, blessings ($\epsilon\nu\kappa\tau\alpha\iota\sigma$) equal to (those of) the Gods. And all that poets feign, and whatsoever excellence of pleasure superior to this the poet ($\delta\ \mu\omega\sigma\omega\pi\omega\sigma\iota\sigma$) is-wont-to-feign (aor. of $\pi\lambda\delta\pi\tau\tau\epsilon\iota\sigma$). I cannot rest, there is no time ($\alpha\kappa\mu\eta\iota\sigma$) for rest. White rose, this ornament ($\alpha\gamma\lambda\alpha\sigma\omega\sigma\iota\sigma$), a white-coloured rose. Dye, $\beta\alpha\pi\pi\tau\epsilon\omega\iota\sigma$, $\mu\alpha\lambda\pi\pi\epsilon\omega\iota\sigma$ $\beta\alpha\phi\alpha\iota\sigma$.

EXERCISE L

A little onward lend thy guiding hand
 To these dark steps, a little further on ;
 For yonder bank hath choice of sun or shade :

There I am wont to sit, when any chance
 Relieves me from my task of servile toil,
 Daily in the common prison else enjoin'd me,
 Where I, a prisoner chain'd, scarce freely draw
 The air imprison'd also, close and damp,
 Unwholesome draught: but here I feel amends,
 The breath of Heaven fresh blowing, pure and sweet
 With day-spring born; here leave me to respire.—
 This day a solemn feast the people hold
 To Dagon their sea-idol, and forbid
 Laborious works; unwillingly this rest
 Their superstition yields me; hence with leave
 Retiring from the popular noise, I seek
 This unfrequented place to find some ease,
 Ease to the body some, none to the mind
 From restless thoughts, that, like a deadly swarm
 Of hornets arm'd, no sooner found alone,
 But rush upon me thronging, and present
 Times past, what once I was, and what am now.

A little onward—a little further on: bring into the same line.
 Dark steps, τυφλότους βδοις or δδοις. Hath choice of sun, gives (ρέμεω) shadow and sunshine, a double choice. There am I wont, whilker (οὗ) I sit an accustomed (τυρθόν) seat. Task of servile toil, δούλων λάτρευμα. Enjoined, ἐφερτώ. A prisoner chained, &c., where not with ease (κατ' εὐδαίμονα) in fetters I confined breathe the vapour (ἀτμός) of air confined-with-me (συνεπεψεω) pestilential breathings. But here I feel amends, but here there cool (ψύχειν, διαψύχειν) me a fresh breeze, sweet-blowing purity (γανδρός) of the pole, dawning-with the dawn, cf. Agam. 254. This day a solemn feast, &c., The people hold-sacred this day (ας) an oxen-sacrificing (one). And forbid, &c., and as if (it were) forbidden (διώρημος, acc. absoL) to labour. Unwillingly, unwilling, but about to-avoid a pollution, cf. Soph. Antig. 256. Retiring from, &c. I have sailed into this lonely anchorage apart-from the noise (ῥόεσ) uttered by the people, that haply (ὡς δε) I

may find calm. No sooner found alone, &c., anticipate ($\phiθάνειν$) in-falling-on me left alone (pass. participle of $μονόω$ or $ἐμονόω$), and by memory of the former times teach me what-sort-of-man from ($ἐκ$) what-sort I happen to be ($κυρεῖν$).

EXERCISE LI.

Shepherd, I pray thee stay. Where hast thou been,
 Or whither goest thou? Here be woods as green
 As any, air likewise as fresh and sweet
 As where smooth Zephyrus plays on the fleet
 Face of the curled streams, with flowers as many
 As the young spring gives, and as choice as any;
 Here be all new delights, cool streams and wells;
 Arbours o'ergrown with woodbines; caves and dells.
 Choose where thou wilt; whilst I sit by and sing,
 Or gather rushes to make many a ring
 For thy long fingers, tell the tales of love,
 How the pale Phœbe, hunting in a grove,
 First saw the boy Endymion, from whose eyes
 She took eternal fire that never dies;
 How she conveyed him softly in a sleep,
 His temples bound with poppy, to the steep
 Head of old Latmus, where she stoops each night,
 Gilding the mountain with her brother's light,
 To kiss her sweetest.

I pray thee stay, 2nd per. optat. with $\delta\tau.$ Where hast thou been? after-returning ($καρελθεῖν$) whence? Here be woods, &c., of this grove at least, if of any, the green trees flourish. Air likewise as fresh, &c., and ever do the sweet-toned breezes of fresh ($λαμπρότ$) winds breathe, as ($οτός$) the smooth Zephyrus loves to-sport-in the rippling ($αἴλιος$) laughter of fleet streams. With flowers, &c., and there bloom

flowers as-many-as new spring gives, the choice ones (έξαιρετοις) of gifts. O'ergrown, κατηρεφής. Choose where thou wilt, &c., *I, sitting-by-thee* (*προσιτός*) whatever *seat* (cognate acc.) thou mayest desire, *will sing*. Tell the tales, and *I will whisper some erotic tale* (*μύθηνται*). Phœbe, Αργείας. Saw—and took (participle and finite verb). Boy, αὐτόποτας. That never dies, *δοβεστός*. Old Latmus, *Latmus*, ancient object of reverence (*σέβας*). Stoope—to kiss, by night stooping (*κλίνεσθαι*) embraces (*προστίνεσθαι*) her dear one.

EXERCISE LII.

O prince, O chief of many throned powers,
 That led the embattled seraphim to war
 Under thy conduct, and in dreadful deeds
 Fearless, endanger'd Heaven's perpetual king,
 And put to proof his high supremacy,
 Whether upheld by strength, or chance, or fate;
 Too well I see, and rue the dire event,
 That with sad overthrow, and foul defeat,
 Hath lost us Heaven, and all this mighty host
 In horrible destruction laid thus low,
 As far as gods and heavenly essences
 Can perish: for the mind and spirit remains
 Invincible; and vigour soon returns,
 Though all our glory extinct, and happy state
 Here swallowed up in endless misery.
 But what if he our conqueror (whom I now
 Of force believe almighty, since no less
 Than such could have o'erpower'd such force as ours)
 Have left us this our spirit and strength entire
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,
 Or do him mightier service as his thralls

By right of war, whate'er his business be,
 Here in the heart of Hell to work in fire,
 Or do his errands in the gloomy deep;
 What can it then avail, though yet we feel
 Strength undiminish'd, or eternal being
 To undergo eternal punishment?

O chief, &c., who rulest over the full-assembly of fair-thrones. Eun-battled seraphim, δρεος δαιμones. In dreadful deeds, &c., and who threatened (καταπειλέν) destructive death against eternal (αλαγής) God, the heaven-holding and almighty ruler. High supremacy, κράτος αὐτοκρατές. That with sad overthrow, &c., from which we, routed (καταστρέφεω) foul in-foul-plight (κακώς) and expelled (ἀνάστατος), a very great army, fallen out (pl.) from heaven, lie prostrate (πρόκεισθαι) in such a fate with ill-fortune (δυναμόρως). As far as, δον γε. Vigour, the acme of strength returns (ἀνέρχεσθαι) quick. Though all our glory extinct, even if we still (δύως) lack (στέρεσθαι) our fair fame. Conqueror, victorious (νικηφόρος) master. Since no less, &c., for had he been inferior, how could he have thrown down (καταρρίπτειν) so great an army of us? Entire, ἀκραψήτης. Strongly to suffer, to endure (κατηρεῖν) thrilling (διάδωσις) pains. Thralls by right of war, αἰχμάλωτα κτηματα. Work in fire, πυρπολεῖν. Do errands, διακονεῖν ἀγγέλματα. Eternal being, αλαγής φύσις,

EXERCISE LIII.

This heard Geraint, and grasping at his sword
 (It lay beside him in the hollow shield),
 Made but a single bound, and with a sweep of it
 Shore thro' the swarthy neck, and like a ball
 The russet bearded head rolled on the floor.
 So died Earl Doorm by him he counted dead,
 And all the men and women in the hall
 Rose when they saw the dead man rise, and fled
 Yelling as from a spectre, and the two

Were left alone together, and he said,
 Enid, I have used you worse than that dead man:
 Done you more wrong: we both have undergone
 That trouble which has left me thrice your own.
 Henceforward I will rather die than doubt.
 And here I lay this penance on myself,
 Not—though mine own ears heard you yestermorn—
 You thought me sleeping, but I heard you say,
 I heard you say that you were no true wife:
 I swear I will not ask your meaning in it:
 I do believe yourself against yourself,
 And will henceforward rather die than doubt.

Geraint, the husband. Beside him, *ready to hand*, cf. Soph. *Phil.* 747. Made but a single bound, cf. *Aesch. Agam.* 826. With a sweep of it shore thro', whirling (it) rushingly (*σύδην*) shore thro' (cf. *Aesch. Agam.* 536); reproduce the sibilants in Greek, so as to accommodate the sound to the sense. Russet bearded head, russet haired (*τυρπόθριξ*) head, beard and all. Him he counted dead, the supposed dead, δοῦλος βλέπων (or δοῦλος καρθαρών) δῆ or δῆθεν: in antithesis to which "Earl Doorm" may be translated by δοῦλος. Rose when they saw, rose-with this rising (*ἀνδραράσις*) of the dead. Yell, *λύγειν*. And the two, &c., so that in quiet (he) alone addressed (her) alone. Enid, οὐ γενέσθαι. I have used you worse, &c., the dead-one has treated you (*τὰ σα*) badly (*αλοχώστις δῆτης*) but I worse. Which has left me, from which I am thine thrice as much (*τριστις*). Rather die than doubt, not to live (*τὸ μὴ σῆμα*) (is) better than not to confide. And here I lay, &c., now therefore I agree to (*καραυεῖν*) self-assumed (*αὐτοαπέρτι*) punishment (*ἀντιτίκων*) for this sin. Not though, μηδὲ εἰ κατ. Yestermorn, αἱ ἔχθες ἀντιτίκων. I heard you say, &c., I heard from you (*σοῦ*) that you were after all (*dpa*) no true (*οὐ κεῖνή*) wife, but thinking of what (participle in agreement with *σοῦ*, above) I swear that assuredly (*η μήν*) I will no longer seek-to-know. And will henceforward, &c., as may I no longer live (*εἰναί*) if-I-do-not (participle) at least place trust (*πίστιν φέρειν*) in-thee.

EXERCISE LIV.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord, and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them, but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

Blessed, *δε* with aor. opt. of *διτραμαί*. That walketh not, &c., *who keeps (επρέψει) his foot apart from ungodly counsel*. Nor standeth, &c., *and standeth aloof from (διχα) sinners*. Nor sitteth, &c., *not being a dweller (ξένοκος, ξένθακος) in the seats of scorners (ὑβριστῆς)*. But his delight, &c., *but considers this (ἐκένω) on the other hand his delight (τὸ τερπνόν), to reverence God, practising (it) (by) night and by day*. Planted, perf. pass. of *ριζώω*. By the water-side, cf. *Antigone*, 712. In due season, *ώραιος*. His leaf also, *with ever-living (δελέως) leaves*. And look, &c., *and you may see how whatever things he engages in (μετέρχεσθαι) he gets (ἀρνυσθαι) fully accomplished (τελεσφόρος)*. It is not so with them, &c., *(The ungodly) fare the reverse (τὰ ἐναντία) being nothing else but chaff, a thing seized by the wind (genit.) scattered from earth*. Stand in the judgment, stand against *(ἀντιοστατεῖν) those that judge in trial (δίκη)*. Knoweth, *ξυναινεῖν, ξυνειδέναι*. Shall perish, *but to the bad all things fall-away (έργειν) perishing (έξιτηλος)*.

EXERCISE LV.

E. Woe! woe! that aught so gentle and so young
 Should thus be call'd to stand i' the tempest's path,
 And bear the token and the hue of death
 On a bright soul so soon! I had not shrunk
 From mine own lot; but thou, my child, shouldst
 move
 As a light breeze of heaven, through summer bowers
 And not o'er foaming billows. We are fall'n
 On dark and evil days!

X. Ay, days that wake
 All to their tasks!—Youth may not loiter now
 In the green walks of spring; and womanhood
 Is summoned into conflicts, heretofore
 The lot of warrior-souls. Strength is born
 In the deep silence of long-suffering hearts,
 Not amidst joy.

E. Hast thou some secret woe
 That thus thou speak'st?

X. What sorrow should be mine
 Unknown to thee?

That aught so gentle, &c., that (*rō* with infinitive) *you such as you are* (*τούδε γέ*) *tender and still young* (*ηβάν*) *should-be-put-forward* (*προκεῖσθαι*) *in the way of*, &c. *Token*, *σφραγίς*. *Hue*, *βαψίς*. *So soon*, *εώρος*, agreeing with *σφραγίς*. *I had not shrunk*, &c., *I should not*, *be assured*, *have shrunk-from exhausting* (*διρλεῖν*) *my lot*. *Light*, *λεῖος*. *Move through*, *ειρθένειν*. *Dark and evil days*, *an abomination of dark days*. *Youth may not loiter*, &c., *for it is fitting* (*εἰλεῖ*) *that youth* (*rō οὐαζων*) *should no longer loiter* (*χαριζεῖν*) *in the green dells of summer*. *Womanhood*, *rō θῆλυ*. *Warrior-souls*, *spirits* (*λήμα*) *of manly-counsel*. *Deep*, *βαρύς*. *Not amidst joy, never nourished-from* (*ἐκτρέφειν*) *griefless joy*. *What sorrow*, &c., *for having-suffered* (aor.) *what calamity* (*ρέων*) *could I any longer escape thee?*

EXERCISE LVI.

O fair and strong and terrible! Lioness,
 That with your long locks play the Lion's mane!
 But Love and Nature, these are two more terrible
 And stronger. See, your foot is on our necks,
 We vanquished, you the victor of your will.
 What would you more? give her the child, remain
 Orbed in your isolation: he is dead,
 Or all as dead: henceforth we let you be:
 Win you the love of women, and beware
 Lest, where you seek the common love of these,
 The common hate with the revolving wheel
 Should drag you down, and some great Nemesis
 Break from a darkened future crown'd with fire,
 And tread you out for ever.

O fair, &c., O savage-hearted (*ώμόθυμος*) beauty, unbroken growth (*φυγή*). Long, *καρδάκους*. Lioness, put in juxtaposition to Lion. But love, &c., But Love, let me tell thee, and Nature checks thee, stronger (*έγκρατης*) terrors. Is on our necks, *hath walked on necks to-us*. We vanquished, &c., and vaunt over (us) being conquered (pres. participle) favourably to (*πρὸς χάρων*) your will. Give her the child, nay rather give the child to-her-that-bare (it). Remain orbed in your isolation, and by-want (*ἀχηπτία*) of love (*κίτηπις*) do thou endure to be encircled (participle of *κυκλούσθαι*). Or all as dead, or at least (*γεινόντες*) equal to dead men. We let you be, we men let you be (*εἴρετε*). Win you the love, Charm thou (*θελγεῖν*) accordingly (*τοι*) feminine longing. Lest, where you seek, &c., but (take care) lest common hate drag thee on (future) headlong (*πρηπής*) with the backward-turning wheel while-fawning-on the common love of these. Break from a darkened future, &c., from the veils of the future (*τὸ μελλον*) burst forth all ruling (=great) who once for all shall crush thee trodden-under foot.

EXERCISE LVII.

Cease your fretful prayers,
 Your whinings and your tame petitions;
 The gods love courage arm'd with confidence,
 And prayers fit to pull them down: weak tears
 And troubled hearts, the dull twins of cold spirits,
 They sit and smile at! Hear how I salute them.—
 Divine Andate, thou who hold'st the reins
 Of furious battles and disorder'd war,
 And proudly roll'st thy swarty chariot-wheels
 Over the heaps of wounds and carcases,
 Sailing through seas of blood:—thou sure-steel'd stern-
 ness,
 Give us this day good hearts, good enemies,
 Good blows on both sides, wounds that fear or flight
 Can claim no share in.

Cease, οὐκ ἔλα, with future. Whinings, *your whining* (*κυνόβιμερος*) *supplication*. Fit to pull, *able* (*ἔχων*) *to drag down* (*καταστᾶν*) *heaven*. Troubled, *κακόστηλαγχος*. Dull twins, *cold twin* (*δίπτυχος*) *offspring of unmanly hearts*. Sit and smile at, *sitting* (*ἱδρυμένος*) *laugh at*. Hear how I salute, *hear me* (*ἴγώ μὲν*) *then what* (*οὐλα*) *I invoke*, *Thee now* (*δή*) *thee that holdest the rein* (*ψύλλων*) — *divinity* (*σέβας*) *of Andrade*. Wounds, *σφαγαλ*. Rollest, *έρεσσειν*. Proudly, *σεμών*. Seas, *ἐπιρροα*. Thou *sure-steel'd sternness*, *Thee now* (resuming *σὲ δή*, hitherto not governed) *I address*, *hardness, iron-hearted*. Good hearts, *ἔσθλον αἰδηπελας θρόσος*. On both sides, *διχόθεν*. Can claim no share in, *not-shared-in* (*ἀκουώντης*) *by fear*.

EXERCISE LVIII.

Rascal thieves,
 Here's gold: Go, suck the subtle blood of the grape,
 Till the high fever seeth your blood to froth,

And so 'scape hanging: trust not the physician;
 His antidotes are poison, and he slays
 More than you rob: take wealth and lives together;
 Do villainy, do, since you profess to do't,
 Like workmen. I'll example you with thievery:
 The sun's a thief, and with his great attraction
 Robs the vast sea: the moon's an arrant thief,
 And her pale fire she snatches from the sun:
 The sea's a thief, whose liquid surge resolves
 The moon into salt tears: the earth's a thief,
 That feeds and breeds by a composture stolen
 From general excrement.

Rascal, πανούργος. Suck, βοφέν. Subtile, λεπτός. High fever, *the fever* (καῦμα) *make your blood boil* (έπιζειν) (so as to be) frothy. And so 'scape, and death deliver you from (έξαφίναι) the hangman (ὁ δῆμος). Trust not, do not obey (in) nothing the race of physicians. Antidote, ἀλεξιφάρμακον. And he slays, slaying, participate agreeing with "antidote." Than you rob, than the thief plunders (διαρράξειν.) Lives and wealth together, life with gold. Do villainy, πανούργειν. Like workmen, δημιουργικῶς. Profess, ἐπαγγέλλεσθαι. I'll example you, verily *I tell you myriad examples* (δεῖγμα) of robbery. With his great attraction, by drawing to him (προσέλκειν) the (waters) of the sea. Arrant, προῦπτος. Pale, ἀφεγγής. Salt tears, salt (ἀλυμός) dew. The earth's a thief, &c., and earth which carries off (συλάν) nourishment and produces from the mixed excrement (τερπσσωσις) of all things.

EXERCISE LIX.

And though you think, that all, as you have done,
 Have torn their souls, by turning them from us,
 And we are barren, and bereft of friends;—

Yet know,—my master, God omnipotent,
 Is must'ring in his clouds, on our behalf,
 Armies of pestilence; and they shall strike
 Your children yet unborn, and unbegot,
 That lift your vassal hands against my head,
 And threat the glory of my precious crown.
 Tell Bolingbroke, (for yond', methinks, he is,)
 That every stride he makes upon my land,
 Is dangerous treason: He is come to ope
 The purple testament of bleeding war;
 But ere the crown he looks for live in peace,
 Ten thousand bloody crowns of mothers' sons
 Shall ill become the flower of England's face;
 Change the complexion of her maid-pale peace
 To scarlet indignation, and bedew
 Her pastures' grass with faithful English blood.

And though, emphasize by δῆ. All, *none who not of mortals.*
As you have done, in thy fashion (*τρόποι*). Souls, κέαρ. Tear,
ξανασκάν. Barren, ἔρημος.

Muster, συναλίγειν. On our behalf armies, *armies about-to-fight-with* (*συμάχεσθαι*) us. Strike, σκήψειν. Your children, *children* (*γεννᾶσθαι*) nor begot (*στρέφεσθαι*) of you as many as, &c., Vassal, δούλος. Threat, &c., distress (*χειμάζειν*) with vexing (*βύσχωμος*) *threats the precious honour* (*γέρας*) *of the crown.* Bolingbroke, Βολιμ-
 βρόκος. Methinks, πιον. That every stride, &c., the foot (*κῶλον*) which he advances is plainly convicted (*οὐ λανθάνειν δλούς*) of dangerous treason. He is come, nay rather that he has come. Purple, *sem. of φώνη.* Testament, δέλτος. Ope, ἔξελσσειν. Ere the crown, &c., before that the expected monarchy be placed round the head of him (*ὅδε*) holding it peacefully. Ten thousand, &c., heads of thrice ten thousand males stained (*χραίνεσθαι*) with bloody dew. Ill become, καταξαίνειν. Change the complexion, &c., assuredly (*ἡ μήν*) *these changing for purple wrath* (*χολή*) *the pale complexion* (*χρόα*) *of virgin-faced peace* shall bedew with bloodshed (*αἷματα*) *of faithful* (*φερέγγυος*) *Britons the grass* (*so as to be*) *red, and the ox-feeding haunts* (*ἐπιστροφαῖ*).

EXERCISE LX.

What should this mean?
 What sudden anger's this? how have I reaped it?
 He parted frowning from me, as if ruin
 Leap'd from his eyes: so looks the chafed lion
 Upon the daring huntsman that has galled him;
 Then makes him nothing. I must read this paper;
 I fear, the story of his anger.—'Tis so;
 This paper has undone me:—'Tis the account
 Of all that world of wealth I have drawn together
 For mine own ends; indeed, to gain the popedom,
 And fee my friends in Rome. O negligence,
 Fit for a fool to fall by! What cross devil
 Made me put this main secret in the packet
 I sent the king? Is there no way to cure this?

What sudden anger, *Whence this wrath suddenly?* He parted, for he parted. Frowning, ξυραφρωμένος. So looks, &c., such glances (δέργμα) does the chafed (χολοῦθει) lion look-at the fierce hunter. Gall, δάκνειν. Then makes, &c., about (μέλλειν) to give him not soon but now to slaughter. Paper, βιβλων πτυχαί. I fear, in which I greatly (δύασ) fear the story of his anger. It is so, For it is (εχειν) so. Account, απογραφή. World of wealth, &c., money and unfathomable wealth, collected by me when-I-forwarded (participle of σπείδειν) my own interests. To gain, &c., if I might sometime receive the office (τέλος) of high-priest, at the same time intending-to-pay fee to friends. O negligence, O senseless (παράφοντι) trippings, such as indeed (οἵσι γέ) some fool ought to have perished by. What cross devil, &c., who of deities persuaded me after writing (part.) in the books the secret (ἀπόρρητος) and to-be-concealed (things) then to send (them) to the royal person (δέμας). Is there no way, &c. Where (is there) for me a device releasing from such things?

EXERCISE LXI.

Where is thy husband now? Where be thy brothers?
 Where be thy two sons? Wherein dost thou joy?
 Who sues, and kneels, and says—God save the queen?
 Where be the bending peers that flattered thee?
 Where be the thronging troops that follow'd thee?
 Decline all this, and see what now thou art.
 For happy wife, a most distressed widow;
 For joyful mother, one that wails the name;
 For one being sued to, one that humbly sues;
 For queen, a very caitiff crown'd with care:
 For one that scorn'd at me, now scorn'd of me;
 For one being fear'd of all, now fearing one;
 For one commanding all, obey'd of none.
 Thus hath the course of justice wheel'd about,
 And left thee but a very prey to time;
 Having no more but thought of what thou wert,
 To torture thee the more, being what thou art.
 Thou didst usurp my place, and dost thou not
 Usurp the just proportion of my sorrow?
 Now thy proud neck bears half my burdened yoke;
 From which even here I slip my wearied head,
 And leave the burden of it all on thee.

Now, to be emphasized. Two sons, *broader swiped*, or *broadswept*. Wherein dost thou joy, where, or whence, for thee (*is*) joy (*re xelpon*). Sues and kneels, with *prayers* knees to (*xperwirwv*) thee. Bending, *Adyng*. 441. Thronging troops, and the myriad following that attended (*xeidoreus*) along (*xerw*) thy track. What now thou art, *how* thou now *wert*. For, may be translated by *avri* or *ek*, or by antithesis of *ph*—*si*. Caitiff crowned, having a *wretched* (*solus*) crown of *civil*. Scorned at, *etypelam*—*yfawr* *eploarwivwv*.

Commanding all, παρτόμενος. Obeyed of none, *hast no reverence* (*σέβεις*). Course of justice wheeled, *justice turning her course* (*κάμπτειν δρόμον*), or by a nautical metaphor, *with a change-wind* (*τροπαιά*) *turning her course* (*πλούσ*). A very prey, *nothing else but a prey* (*θήλωρ*). To torture thee, so that thou being such as thou art (*τούτῳ γέ γά σύνεις*) be tortured (*ἀντασθαι*) more, or, a greater torture (substantive in apposition to sentence). Just proportion, *justly* (*σύν δικῇ ορ δικαίως*) *have my sorrow not in proportion* (*οὐ σύμμετρος οτ συμμετρούμενος*). Now thy proud neck, &c., but *yoked-together with my burdened* (*δύναλοφος*) *fortunes thou bearest this common load till now impatiently* (*οὐ φιλῶς*). Slip, *ἐκλίνεις*. Leave the burden, *I transfer* (it) *to thee to carry (it) alone for the future*.

EXERCISE LXII.

Give me my robe, put on my crown; I have
 Immortal longings in me: Now no more
 The juice of Egypt's grape shall moist this lip:—
 Yare, yare, good Iras; quick.—Methinks, I hear
 Antony call; I see him rouse himself
 To praise my noble act; I hear him mock
 The luck of Cæsar, which the gods give men
 To excuse their after wrath: Husband, I come:
 Now to that name my courage prove my title!
 I am fire, and air; my other elements
 I give to baser life.—So,—have you done?
 Come then, and take the last warmth of my lips.
 Farewell, kind Charmian;—Iras, long farewell.

[*Kisses them. IRAS falls and dies.*

Have I the aspic in my lips? Dost fall?
 If thou and nature can so gently part,
 The stroke of death is as a lover's pinch,
 Which hurts, and is desir'd. Dost thou lie still?
 If thus thou vanishest, thou tell'st the world
 It is not worth leave-taking.

Put on, κρατὶ ἀμφιθέναι. I have immortal longings, *Just now* (*ἀπρίως*) *there soothes* (*προσσαλνει*) *me an immortal longing*. Now no more, &c., but surely never (*οὐτὶ μῆτορε*) again shall the rich wine (*εθνῶν γάρος*) of Nile grape (*βάτε*) moisten this lip. Yare, ἑτα, δύ' ἑτα, or imperat. of ἔγκονει. Quicke, cf. Agam. 1059, also Ajax, 811. Rouse himself, &c., rising (*ἐπαυτέλλειν*) from the tomb a praiser of this (woman) doing noble deeds, and mocking Cæsar (for) what things he has-been-fortunate-in. Which the gods give, &c., considering that (*ὡς* with acc. participle absolute) *these things have been sent from the gods to men, an excuse for after-destroying* (*ἀστερόθορος*) *wrath*. Husband, ἄνήρ. To that name, &c., would that we may with reason (*εὐλόγως*) be called named-after-him for (*χαρψ*) *manliness*. My other elements, (things) of which my body is composed (*συγκείσθαι*). Take, δρέπειν, λατίζεσθαι. The stroke of death, καρδια τλητὴ μόρον; or, death strikes (aor.) a wound as (*οτα*) one loving (would) a pinch (*δῆγμα*, *στριγμός*) both sharp (*πικρός*) and longed-for. If thus thou vanishest, &c., vanishing (*φροῦδος*) thus thou art evidently (*δῆλος*) disdaining (*ἀπαξιοῦν*) (so as) not to bid farewell to mortals.

EXERCISE LXIII.

Shy. I'll have my bond; I will not hear thee speak:
 I'll have my bond; and therefore speak no more.
 I'll not be made a soft and dull-ey'd fool,
 To shake the head, relent, and sigh, and yield
 To Christian intercessors. Follow not;
 I'll have no speaking; I will have my bond.

Salan. It is the most impenetrable cur
 That ever kept with men.

Ant. Let him alone;
 I'll follow him no more with bootless prayers.
 He seeks my life; his reason well I know;
 I oft deliver'd from his forfeitures

Many that have at times made moan to me;
Therefore he hates me.

Salan. I am sure, the duke
Will never grant this forfeiture to hold.

Ant. The duke cannot deny the course of law;
For the commodity that strangers have
With us in Venice, if it be denied,
Will much impeach the justice of the state;
Since that the trade and profit of the city
Consisteth of all nations. Therefore, go:
These griefs and losses have so 'bated me,
That I shall hardly spare a pound of flesh
To-morrow to my bloody creditor.—
Well, jailer, on:—Pray God, Bassanio come
To see me pay his debt, and then I care not!

I'll have my bond, as (cf. Elmsl. ad Med. 596, Dind. 609) *decidedly* (*ἀρρότως*) *we will hold-to the bond* (*γραφαῖ*): the use of *ἀρρότως* renders the second translation of these words unnecessary. I will not hear, thou speakest to one that hears not. And dull eyed, and having a downcast eye. And sigh, with sighs (*στρόβοις*). Intercessor, διαλλακτήρ. I'll have no speaking, enough of words. Impenetrable, &c., the dog more impenetrable (*βυστραπλήγος*) than this never yet associated with the-race of men. His reason, for the sake of what. Forfeiture, σύνθημα. Grant, *αὐτέχεσθαι* (with participle agreeing with the object). Deny the course, *would never be able to lame* (*βλάψτειν*) the foot of law. Commodity, τὰ ἀνηλλαγμένα. Will much impeach, *would much* (*κάρπα*) *accuse the city* (as) unjust. Since that the trade, for what land does not trade (to) great advantage (cf. Soph. *Trach.* 93) with the Heneti? Bate, *λοχαλεύειν*. That I shall hardly spare, &c., so as to lack (*πτωσίσειν*) flesh for which I am a debtor on the morrow (*ἐς αὔριον*) to the murderous man. And then I care not, and what care is the rest (*τὸ ἐντεῦθεν*) to me?

EXERCISE LXIV.

All is lost;
 This foul Egyptian hath betrayed me:
 My fleet have yielded to the foe; and yonder
 They cast their caps up, and carouse together
 Like friends long lost.—Triple-turn'd whore! 'tis thou
 Hast sold me to this novice; and my heart
 Makes only wars on thee.—Bid them all fly;
 For when I am reveng'd upon my charm,
 I have done all:—Bid them all fly, begone.
 O sun, thy uprise shall I see no more:
 Fortune and Antony part here; even here
 Do we shake hands.—All come to this?—The hearts
 That spaniel'd me at heels, to whom I gave
 Their wishes, do discandy, melt their sweets
 On blossoming Cæsar; and this pine is bark'd,
 That overtopp'd them all. Betray'd I am:
 O this false soul of Egypt! this grave charm,
 Whose eye beck'd forth my wars, and call'd them home;
 Whose bosom was my crownet, my chief end,
 Like a right gipsy, hath, at fast and loose,
 Beguil'd me to the very heart of loss.

Foul Egyptian, *μῦσος Αιγύπτιος*. Fleet, *ραυβάτης ὄχλος*. Caps, *κυνῆ*. Cast up, *προσαύθριξεν*. And carouse together, *in intercourse of boon-companions*. Lost, *pass. of ἀφαίτω*. Triple-turned whore, *πάρη τρίτορος*. 'Tis thou, use δέ adversative after σύ. My charm, *μεῖλυμα*. Thy uprise, *thou uprising* (*ἀντέλλειν*). Part, *δίχα ἐρχεσθαι*. Shake hands, *fold hand on hand*. All come to this, *alas that* (*τό with infin.*) *all for-me ends in this*. Spaniel'd me at heels, *αἰχδλλεῖν*, *προσσαίνειν*. Discandy, *ἀπρόπειν*. Barked, *naked*. Egypt, *ἡ Νειλώτις*. Grave, *baneful*. Whose eye beck'd forth, *At* (*πρὸς*) *whose eye my Mars went-out abroad* (*θυραῖος*). Crownet, *στέφος*, *θυρυκός*. Gipsy, *γύης*. At fast and loose, *ἀπτῶ καὶ λύω*. Very heart of loss, *ἄγμα διατραῖος*.

EXERCISE LXV.

The barge she sat in, like a burnish'd throne,
 Burn'd on the water: the poop was beaten gold ;
 Purple the sails, and so perfumed, that
 The winds were love-sick with them: the oars were silver ;
 Which to the tune of flutes kept stroke, and made
 The water, which they beat, to follow faster,
 As amorous of their strokes. For her own person,
 It beggar'd all description : she did lie
 In her pavilion, (cloth of gold, of tissue,) O'erpicturing that Venus, where we see,
 The fancy out-work nature: on each side her,
 Stood pretty dimpled boys, like smiling Cupids,
 With diverse-colour'd fans, whose wind did seem
 To glow the delicate cheeks which they did cool,
 And what they undid, did.
 Her gentlewomen, like the Nereides,
 So many mermaids, tended her i' the eyes,
 And made their bends adornings : at the helm
 A seeming Mermaid steers ; the silken tackle
 Swell, with the touches of those flower-soft hands,
 That yarely frame the office. From the barge
 A strange invisible perfume hits the sense
 Of the adjacent wharfs.

Barge, βάρη. The poop was beaten gold, *with* poop of beaten gold (*χρυσήλαρτος*). Purple, φουρκόβαττος. Love-sick, cf. Soph. Trach. 463. To tune of flutes kept stroke, *with* the flutes row-together (*διαρροθέων*) a-harmony (*αναρμόνια*). To follow faster, to quicken a-pursuit (*διώγμα*). Beggared all description, but how could one succeed (*έξικνεύσθαι*) in-speaking-of her-person. Cloth of gold, of tissue, *χρυσόβαστος*. The fancy outwork nature, in which art

appears to surpass (*ὑπερτελεῖν, ὑπερφέρειν*) *nature.* Pretty dimpled boys, κόροι καλλίπαιδες. Fans, πτερόν. What they undid did, bound-up (*συνάπτειν*) *that which was loosed.* O rare for Antony, *Antony to-be-envied for these charms* (*χλιδή, sing.*). Tended her i'the eyes, attend-to the commands (*φραδή*) from (her) eyes. Their bends, τὸ προσκυνεῖν (or aor. inf.). Mermaid, παρθένος θαλασσόπταις. Silken, αἰρότητος. Flower-soft, ἀνθεμώδης. Frame the office, ὑπογείων (*ὑπηρετεῖν*) χρέος. Strange, may be rendered by πῶς δοκεῖς; Hits the sense, βάλλειν τοῦ. Wharfs, ναύσταθμα, ναύλοχοι έδραι.

EXERCISE LXVI.

All good people,
 You that thus far have come to pity me,
 Hear what I say, and then go home and lose me.
 I have this day receiv'd a traitor's judgement,
 And by that name must die; yet, heaven bear witness,
 And if I have a conscience, let it sink me,
 Even as the axe falls, if I be not faithful!
 The law I bear no malice for my death,
 It has done, upon the premises, but justice:
 But those, that sought it, I could wish more Christians:
 Be what they will, I heartily forgive them:
 Yet let them look they glory not in mischief,
 Nor build their evils on the graves of great men;
 For then my guiltless blood must cry against them,
 For further life in this world I ne'er hope,
 Nor will I sue, although the king have mercies
 More than I dare make faults. You few that lov'd me,
 And dare be bold to weep for Buckingham,
 His noble friends, and fellows, whom to leave
 Is only bitter to him, only dying,
 Go with me, like good angels, to my end;

And, as the long divorce of steel falls on me,
Make of your prayers one sweet sacrifice,
And lift my soul to heaven.

All good people, *kind presence of citizens*. Hear what I say, having heard what I say then (*ειτρα*) go home. And lose me, being deprived of me. I have received, judgment has been voted against (*καρδι*) us as forsooth (*δη*) having-betrayed (aor. part.) our-country. By that name, *κριθεις προδότης*. Conscience, *σίννωνα*. Let it sink me, let it evilly destroy me evil. As the axe falls, gen. part. fut. absol. Bear malice, *μέμφεσθαι*. Upon the premises, from at least the (things) stated-in-evidence. Those who sought it, *παρατριος*. Christian, *ενεργητης*. Glory, *χλωδα*, or *χλειν*. Guiltless, shed, &c., *παρ' αλσα* or *έκδικως*. Cry, *έγκαλειν*. In this world, *ἐνθάδε ων*. Although the king, &c., *Although the king might pardon more than even all the (καὶ δύστος) sins (κακώ)* I-myself should-dare to do. Few, I name not many. Buckingham, me, or this man, or this head. Fellows, *ξυρδων*. To my end, about to die. Long divorce of steel, bronze-smiting bite (*δηγμα*) dissolution of life. Make of your prayers, sacrifice with sweet prayers. Lift, *προπέμπειν*, *πρόπομπος* (*ειραι*).

EXERCISE LXVII.

I could be well mov'd, if I were as you ;
If I could pray to move, prayers would move me :
But I am constant as the northern star,
Of whose true-fix'd, and resting quality,
There is no fellow in the firmament.
The skies are painted with unnumber'd sparks,
They are all fire, and every one doth shine ;
But there's but one in all doth hold his place :
So, in the world ; 'tis furnish'd well with men,
And men are flesh and blood, and apprehensive ;
Yet, in the number, I do know but one
That unassailable holds on his rank,

Unshak'd of motion: and, that I am he,
 Let me a little show it, even in this;
 That I was constant, Cimber should be banish'd,
 And constant do remain to keep him so.

Well, τάχ' ἀν. As you, any of you. If I could pray, &c., *prayers would move me, if I were for moving* (another) (imperf. part.) *with prayers*. Northern star, Ἄρκτούποτ. Of whose true-fixed, which remains ever the same and firm as no other star in heaven. Painted, ποικίλλειν. And men are flesh, and all share flesh, blood, mind. Unshak'd of motion, φοράτ εκραφής. Let me a little show it, and (take) a proof of this, however small, for I thought proper, &c.

EXERCISE LXVIII.

Bru. Portia, what mean you? Wherefore rise
 you now?
 It is not for your health, thus to commit
 Your weak condition to the raw-cold morning.
Por. Nor for yours neither. You have ungently,
 Brutus,
 Stole from my bed: and yesternight, at supper,
 You suddenly arose, and walk'd about,
 Musing, and sighing, with your arms across:
 And when I ask'd you what the matter was,
 You star'd upon me with ungentle looks:
 I urg'd you further; then you scratch'd your head,
 And too impatiently stamp'd with your foot:
 Yet I insisted, yet you answer'd not;
 But, with an angry wauture of your hand,
 Gave sign for me to leave you: so I did;
 Fearing to strengthen that impatience,
 Which seem'd too much enkindled; and, withal,

Hoping it was but an effect of humour,
 Which sometime hath his hour with every man.
 It will not let you eat, nor talk, nor sleep ;
 And, could it work so much upon your shape,
 As it hath much prevail'd on your condition,
 I should not know you, Brutus. Dear my lord,
 Make me acquainted with your cause of grief.

Mean, πρόχειρ. Rise now, move body from sleep thus unseasonably. For health, διορος. Condition, limbs. Raw cold morning, morning frosts. Nor for yours, δλλ' οὐδὲ κ.τ.λ. You have, who have. Stole, stole foot. Yesternight at supper, yesterday forsaking the evening table. Musing, cf. Soph. Antig. 20. Across, folded. What the matter was, where in-fortune (gen.) you happened (to be). Stared, directed ungentle glances (βολαι) of eyes. Urge, seek to know (gen. abs.). Scratch, strike. Stamped, beat ground with shoe. Insist, τρελγειν. But with an angry wafture, but threatened fearfully by shaking the hand, if I should not leave you out of sight. Strengthen impatience, add wrath to wrath. Effect of humour, φρεσών πλάνη, πλάνη, or πάθος. Which sometime, such as every (οὐδεὶς δοτίς οἱ) mortal suffers. Work upon, ἀλλασσειν or παραλλασσειν. Cause of grief, cf. Eur. Hipp. 903.

EXERCISE LXIX.

Gra. What's the matter ?
Oth. Behold ! I have a weapon ;
 A better never did itself sustain
 Upon a soldier's thigh : I have seen the day,
 That, with this little arm, and this good sword,
 I have made my way through more impediments
 Than twenty times your stop :—but, O vain boast !
 Who can control his fate ? 'tis not so now.—
 Be not afraid, though you do see me weapon'd ;
 Here is my journey's end, here is my butt,

And very sea-mark of my utmost sail.
 Do you go back dismay'd ? 'tis a lost fear ;
 Man but a rush against Othello's breast,
 And he retires :—Where should Othello go ?—
 Now, how dost thou look now ? O ill-starr'd wench !
 Pale as thy smock ! when we shall meet at compt,
 This look of thine will hurl my soul from heaven,
 And fiends will snatch at it. Cold, cold, my girl ?
 Even like thy chastity.—
 O cursed, cursed slave !—Whip me, ye devils,
 From the possession of this heavenly sight !
 Blow me about in winds ! roast me in sulphur !
 Wash me in steep-down gulfs of liquid fire !—
 O Desdemona ! Desdemona ! dead ?
 Dead ? O ! O ! O !

Sustain itself, *dυrepelθειν*, or -*εσθαι*. That with this little arm
 and this good sword, *when wielding this good sword with weak hand*.
 I have made my way, *I beat down far more impediments than you are
 able to throw in my way* (*ἐμποδών*). Butt, *σκωτίς*. Sea-mark, *γραμμή*. Man, *ἀνθλίζεσθαι*, or *ἔξορλίζεσθαι*. At court, *in last judgment*.
 And fiends will snatch at it, *a chase* (*θήραμα*) *for the goddesses below*.
 O, Desdemona, *luckless-one* (*δυσδαίμον*), O *luckless one*. Dead ?
breathest thou yet ? O ! O ! *Alas* (*οἰμοί*) *yet again, even in third
 cryings-of-alas* (*οἰμωγύμα*) : or perhaps better rendered by exclamations extra metrum, as in Soph. *Trach.* 1081—2, *Phil.* 739.

EXERCISE LXX.

To be, or not to be, that is the question :—
 Whether 'tis nobler in the mind to suffer
 The stings and arrows of outrageous fortune ;
 Or to take arms against a sea of troubles,

And, by opposing, end them?—To die,—to sleep,—
 No more ;—and, by a sleep, to say we end
 The heart-ache, and the thousand natural shocks
 That flesh is heir to,—'tis a consummation
 Devoutly to be wish'd. To die;—to sleep;—
 To sleep ! perchance to dream ;—ay, there's the rub :
 For in that sleep of death what dreams may come,
 When we have shuffled off this mortal coil,
 Must give us pause : there's the respect,
 That makes calamity of so long life :
 For who would bear the whips and scorns of time,
 The oppressor's wrong, the proud man's contumely,
 The pangs of despis'd love, the law's delay,
 The insolence of office, and the spurns
 That patient merit of the unworthy takes,
 When he himself might his quietus make
 With a bare bodkin ? who would fardels bear,
 To grunt and sweat under a weary life ;
 But that the dread of something after death,—
 The undiscover'd country, from whose bourn
 No traveller returns,—puzzles the will ;
 And makes us rather bear those ills we have,
 Than fly to others that we know not of ?

To be, or not to be, *behoves it to live longer or not?* Is the question, *to-be-sought.* Slinge, βέλος. Sea, cf. Eur. *Hipp.* 822. To die ? to sleep ? no more, is not death equal to sleep ? And by a sleep to say, and if by sleep it is allowed. That flesh is heir to, of which the mortal body is-by-nature possessor, cf. Soph. *Ajax*, 508. Devoutly to be wished, ξηλωτὸς ἄγαν. The rub, τὸ δόντφορον. Shuffle off, ἔκδύειν. Coil, βάρος. Give pause, ἐμβαλλεῖν φροντίδα or ἐνθύμιον. Time, fortune. Pangs, cf. Soph. *Trach.* 42. Despised, ὁ μάτην. Office, οἱ ἐν τῷ. Merit, ὁ χρηστός. Patient, τλημώνως. When he himself, *It being possible for him having drawn a dagger to obtain oblivion.* Sweat, cf. Soph. *Ajax*, 10. Puzzles, συγχεῖν.

EXERCISE LXXI.

King. I am not a day of season,
 For thou mayst see a sunshine and a hail
 In me at once: but to the brightest beams
 Distracted clouds give way; so stand thou forth,
 The time is fair again.

Ber. My high-repent'd blames,
 Dear sovereign, pardon to me.

King. All is whole;
 Not one word more of the consumed time.
 Let's take the instant by the forward top;
 For we are old, and on our quick'st decrees
 The inaudible and noiseless foot of time
 Steals ere we can effect them: you remember
 The daughter of this lord?

Ber. Admiringly, my liege: at first
 I stuck my choice upon her, ere my heart
 Durst make too bold a herald of my tongue:
 Where the impression of mine eye infixing,
 Contempt his scornful perspective did lend me,
 Which warp'd the line of every other favour;
 Scorn'd a fair colour, or express'd it stol'n;
 Extended or contracted all proportions,
 To a most hideous object: thence it came,
 That she, whom all men prais'd, and whom myself,
 Since I have lost, have lov'd, was in mine eye
 The dust that did offend it.

I am not a day of season, *I have not the thorough-wet nature of the Hyades.* The time is fair, *the sky smiles.* My high-repent'd blames, *what having much sinned I much regretted.* Is whole, ξένω λυτήριον δέκος. Forward top, προῦχοντα δέκμη. Steals, gently (ἡσυ-

χος) comes-after. I stuck my choice upon her, *my desire fixed* (*σκήτητεων*) towards her. Ere my heart, &c., ere *I nourished boldness in my breast, so that my mouth should proclaim my thoughts.* Contempt, *Contemning I received a disdainful eye, changing the favour of all other things* (so as to be) *favourless.* Fair colour, *εὐχρόος χλιδή.* Dust, *κύριος* or *ἄχρη τις.*

EXERCISE LXXII.

Lor. The moon shines bright:—In such a night
as this,

When the sweet wind did gently kiss the trees,
And they did make no noise; in such a night,
Troilus, methinks, mounted the Trojan walls,
And sigh'd his soul toward the Grecian tents,
Where Cressid lay that night.

Jes. In such a night
Did Thisbe fearfully o'ertrip the dew;
And saw the lion's shadow ere himself,
And ran dismay'd away.

Lor. In such a night
Stood Dido with a willow in her hand
Upon the wild sea-banks, and wav'd her love
To come again to Carthage.

Jes. In such a night
Medea gather'd the enchanted herbs
That did renew old Æson.

Lor. In such a night
Did Jessica steal from the wealthy Jew:
And with an unthrift love did run from Venice,
As far as Belmont.

Jes. And in such a night
Did young Lorenzo swear he lov'd her well;

Stealing her soul with many vows of faith,
And ne'er a true one.

Lor. And in such a night
Did pretty Jessica, like a little shrew,
Slander her love, and he forgave it her.

Sweet, εὐάγής. Did gently kiss, *was moving with gentle touchings* (*προσβολαι*) *of kisses*. Methinks, ὡς εἰκόσαι, or ἐπεικόσαι. Mounted, ἐπαμβατήρ or ἐπεμβάτητη, with gen. Sigh'd, πνεύ. Toward, ἀποσκοπῶντων els or πρότ. Cressid, Κρῆσσις. Fearfully o'erstrip the dew, *set lightly* (*κουφίζειν*) *a trembling foot in the dews*. Run away, φυγήν αἴρειν. Willow, Ιτέα. Wild sea banks, cf. Aesch. P. V. 713. Wav'd, *called with motions of arms*. Love, φιλήτωρ. Carthage, Καρχηδών. Enchanted herbs, φαλλων ἐγράψαι. Steal, φυγὰς κλέπτειν. Jew, substitute *father*. Venice, Ἐνετῶν ὁστον or πόλις. Belmont, *this dwelling of Portia*. Vow of faith, ὅρκωμα or πιστωμα. Shrew, τυρόγλωσσος γυνή or λάλημα.

EXERCISE LXXIII.

I shall lack voice : the deeds of Coriolanus
Should not be utter'd feebly.—It is held,
That valour is the chiefest virtue, and
Most dignifies the haver : if it be,
The man I speak of cannot in the world
Be singly counterpois'd. At sixteen years,
When Tarquin made a head for Rome, he fough't
Beyond the mark of others : our then dictator,
Whom with all praise I point at, saw him fight,
When with his Amazonian chin he drove
The bristled lips before him : he bestrid
An o'erpress'd Roman, and i' the consul's view
Slew three opposers : Tarquin's self he met,
And struck him on his knee : in that day's feats,

When he might act the woman in the scene,
 He prov'd best man i' the field, and for his meed
 Was brow-bound with the oak. His pupil age
 Man-entered thus, he waxed like a sea;
 And, in the brunt of seventeen battles since,
 He lurch'd all swords o' the garland.

Lack, *I shall not suffice* (*ἀρκεώ*) *in-telling*. Feebly, *with humble mouth*. The man I speak of, *you cannot find among mortals one man equal* (*δινόποτον*) *to this-one*. At sixteen years, *having completed a sixth year in-addition-to* (*έπτη*) *ten*. When with his Amazonian chin, *nourishing a bare cheek like an Amazon, making mock of shady chins*. Bestrid, *δυφιβαλεύειν*. When he might act, *it being possible to imitate a woman-like* (*γυναικόμορφος*) *act*. In the field, *ἐν πειρᾳ δορός*. His pupil age, *having thus in youth shewn himself, ἀνδρώνταις αὐγήρ*. He lurched all swords, cf. Soph. *Ajax*, 435.

EXERCISE LXXIV.

Know, then, it is your fault, that you resign
 The supreme seat, the throne majestical,
 The sceptred office of your ancestors,
 Your state of fortune, and your due of birth,
 The lineal glory of your royal house,
 To the corruption of a blemish'd stock:
 Whilst, in the mildness of your sleepy thoughts,
 (Which here we waken to our country's good,)
 The noble isle doth want her proper limbs;
 Her face defac'd with scars of infamy,
 Her royal stock graft with ignoble plants,
 And almost shoulder'd in the swallowing gulf
 Of dark forgetfulness and deep oblivion,
 Which to recure, we heartily solicit
 Your gracious self to take on you the charge

And kingly government of this your land :
 Not as protector, steward, substitute,
 Or lowly factor for another's gain :
 But as successively from blood to blood,
 Your right of birth, your empery, your own.
 For this, consorted with the citizens,
 Your very worshipful and loving friends,
 And by their vehement instigation,
 In this just suit come I to move your grace.

Know then, *know then that thou erredst thyself who* (*ὅστις*) *re-signest*. Sceptred office, *σκηπτονύχτα*. Lineal, *πατρώς* or *ὁ πατρόθεν*. Corruption of a blemished stock, *ἀλοχος νοθαγενές*. Whilst in the mildness, &c., meanwhile thou sleepest the sleep of an easy (*ράθυμος*) soul from which we rouse thee, so providing for (*προσκοπεῖσθαι*) our country's common-weal. Shoulder'd, *πορτίγεσθαι*. Gulf of dark forgetfulness, *σκότου κενθμών*. Deep oblivion, *λήθης βδήος*. Your gracious self, *thyself, O excellent prince*. Lowly factor for, *slavishly working out*. But as successively, cf. Soph. *Antig.* 174. Consorted with, *συνέπορος*. Your very worshipful, revering thee greatly (*κάρτα*) in loving feelings (*φρόνημα*).

EXERCISE LXXV.

Sir, I desire you, do me right and justice ;
 And to bestow your pity on me : for
 I am a most poor woman, and a stranger,
 Born out of your dominions ; having here
 No judge indifferent, nor no more assurance
 Of equal friendship and proceeding. Alas, Sir,
 In what have I offended you ? what cause
 Hath my behaviour given to your displeasure,
 That thus you should proceed to put me off,
 And take your good grace from me ? Heaven witness,
 I have been to you a true and humble wife,

At all times to your will conformable :
 Ever in fear to kindle your dislike,
 Yea, subject to your countenance ; glad, or sorry,
 As I saw it inclin'd. When was the hour,
 I ever contradicted your desire,
 Or made it not mine too ? Or which of your friends
 Have I not strove to love, although I knew
 He were mine enemy ? what friend of mine
 That had to him deriv'd your anger, did I
 Continue in my liking ? nay, give notice
 He was from thence discharg'd ?

Desire, *δέξιον*. Do right and justice, *όρθην καὶ έννομον κρίνειν*
δικήν τινί. Bestow, *νέμειν*. Nor no more assurance, *None whom I*
may trust that he will give (*διαφέρειν*) *an equal vote with equal mind*.
 In what, *πώς*; That, *δνθ' ὁν*. Put me off, *παρωθεῖν τὰ έμα λέχη*.
 Conformable, *ὁφειμένος*, also cf. Eur. *Med.* 13. To kindle your dislike, *lest I* (*τὰ έμα*) *should become bitter to thee*. Yea subject to your countenance, *watching thy visage, how it inclined, joying with thee* joyous, saddened with thee sad. Or made it not mine too, *and wished not everything with thee wishing*. Strove to love, *loved in spite of inclination* (*φρένες*). That had to him derived, *κεκτημένος*. Gave notice, *κατειπεῖν*. Discharged, *ἐκβάλλεσθαι* or *ἐκπίπτειν*.

EXERCISE LXXVI.

Tal. O young John Talbot ! I did send for thee,
 To tutor thee in stratagems of war ;
 That Talbot's name might be in thee reviv'd,
 When sapless age, and weak unable limbs,
 Should bring thy father to his drooping chair.
 But,—O malignant and ill-boding stars !—
 Now thou art come unto a feast of death,
 A terrible and unavoided danger :
 Therefore, dear boy, mount on my swiftest horse ;

And I'll direct thee how thou shalt escape
By sudden flight: come, dally not, be gone.

John. Is my name Talbot? and am I your son?
And shall I fly? O, if you love my mother,
Dishonour not her honourable name,
To make a bastard and a slave of me:
The world will say—He is not Talbot's blood,
That basely fled, when noble Talbot stood.

Tal. Fly, to revenge my death, if I be slain.

John. He, that flies so, will ne'er return again.

Tal. If we both stay, we both are sure to die.

John. Then let me stay; and, father, do you fly:
Your loss is great, so your regard should be;
My worth unknown, no loss is known in me.
Upon my death the French can little boast;
In yours they will, in you all hopes are lost.
Flight cannot stain the honour you have won;
But mine it will, that no exploit have done:
You fled for vantage every one will swear;
But, if I bow, they'll say—it was for fear.
There is no hope that ever I will stay,
If, the first hour, I shrink, and run away.
Here, on my knee, I beg mortality,
Rather than life preserv'd with infamy.

Tal. Shall all thy mother's hopes lie in one tomb?

John. Ay, rather than I'll shame my mother's womb.

Tal. Upon my blessing I command thee go.

John. To fight I will, but not to fly the foe.

Tal. Part of thy father may be sav'd in thee.

John. No part of him, but will be shame in me.

Tal. Thou never hadst renown, nor canst not lose it.

John. Yes, your renowned name; shall flight
abuse it?

Tal. Thy father's charge shall clear thee from that stain.

John. You cannot witness for me, being slain.
If death be so apparent, then both fly.

Tal. And leave my followers here, to fight, and die?
My age was never tainted with such shame.

John. And shall my youth be guilty of such blame?
No more can I be sever'd from your side,
Than can yourself yourself in twain divide:
Stay, go, do what you will, the like do I;
For live I will not, if my father die.

Tal. Then here I take my leave of thee, fair son,
Born to eclipse thy life this afternoon.
Come, side by side together live and die;
And soul with soul from France to heaven fly.

Young John Talbot, *son of the same name with me*. Send for, πέμπεθαι. Tutor, ἐκδιδόσκευ. Talbot's, *my*. Be revived, διηβάν or ηβάν πάλιν. Sapless, ἔρητος. O malignant, *for this day has evil omens*. Now thou art come, thou-art-present at (εἰς) man-devouring (ἀνδροφόρως) murders. Come, εἰτα. Dally not, cf. Soph. *Antig.* 577. My mother, *thy wife and (δέ) my mother*. And a slave, *slave instead-of free*. The world, mortals will say that *I am not thy son, if I fly basely while my father stays*. Fly to revenge, *fly that thou mayest return, avenger of death to thy father*. He that flies so, but who flying thus would return again? Your loss is great, if thou, being slain, the calamity is severe, thou oughtest to value (πρεοβείειν) thine own life. My worth unknown, but *I, being unknown (δούμος), of how much (ὅσου περ) I am worthy, shall be lightly esteemed in death*. Can little boast, cf. Eur. *Troad.* 1250. French, Κέλται. For vantage, διδέλος οὐνέκα. The first hour, *when-I-came (ἐλθών) first into battle*. On my knee¹, γονυπετήσ. Mortality, *to die*. Life preserved, *to buy a life of shame*. Upon my blessing, *fly if thou regardest thy father's vows*. No part of him, *what part pray*

1. *γονυπετήσ* means "falling at the knees (of the person entreated)" rather than "falling on the knees."

*so as not to bring-on ($\mu\eta\ \omega\!$ with participle, cf. Soph. *Œ. T.* 221) me some disgrace! Thou never hadst, &c. thou couldst not fall-from fame that never existed ($\delta\ \mu\eta\tau\omega\!\ \omega\!$). Followers, $\xi\omega\omega\omega\!$. My age, not yet though old have I contracted ($\alpha\pi\sigma\theta\omega\!$) this disgrace. My youth, I, a youth. No more can I, &c. no more shalt thou forcibly divide me (so as) not to be-with-thee ($\epsilon\chi\omega\ \tau\alpha\pi\omega\omega\!$) than thyself. Stay, go, in thee is my part ($\tau\delta\ \epsilon\mu\omega\!$) whether, to stay here or to fly, or what of other things thou wilt. Take my leave, address thee for the last time. Come side by side, &c. it behoves to live and die together, and together from this land to seek the abode of heaven.*

EXERCISE LXXVII.

Stan. Fortune and victory sit on thy helm!

Richm. All comfort that the dark night can afford,
Be to thy person, noble father-in-law!
Tell me, how fares our loving mother?

Stan. I, by attorney, bless thee from thy mother,
Who prays continually for Richmond's good;
So much for that.—The silent hours steal on,
And flaky darkness breaks within the east.
In brief, for so the season bids us be,
Prepare thy battle early in the morning;
And put thy fortune to the arbitrement
Of bloody strokes, and mortal-staring war.
I, as I may, (that which I would, I cannot,)
With best advantage will deceive the time,
And aid thee in this doubtful shock of arms:
But on thy side I may not be too forward,
Lest, being seen, thy brother, tender George
Be executed in his father's sight:
Farewell: the leisure and the fearful time
Cuts off the ceremonious vows of love,
And ample interchange of sweet discourse,

Which so long sunder'd friends should dwell upon;
 God give us leisure for these rites of love!
 Once more adieu :—be valiant, and speed well!

Sit on, προσίει. All comfort, *may you profit* (2nd aor. of ὀνίβα-
 μαι) *as much profit* (*ὑπηστις*) *at-least as* (*is*) *from the darkness of night*.
 By attorney, διδόσχος. So much for that, εἰει. Silent hours steal on,
 (*the*) *hours steal a flight with noiseless* (*ἀψόφος*) *step*. Within
the east, from-the-east. Arbitrement, θέμαχος. Mortal staring war
γοργυῶνδες μάχη. I cannot, cf. *Antig.* 79. Doubtful, *equally-poised*.
 Interchange, *ἀμοιβαί*, *μεταλλαγαί*. Sweet discourse, *εὐφιλή προσ-*
φθέγματα.

EXERCISE LXXVIII.

Gaunt. All places that the eye of heaven visits,
 Are to a wise man ports and happy havens.
 Teach thy necessity to reason thus;
 There is no virtue like necessity.
 Think not the king did banish thee,
 But thou the king: woe doth the heavier sit,
 Where it perceives it is but faintly borne.
 Go, say—I sent thee forth to purchase honour,
 And not—The king exiled thee: or suppose,
 Devouring pestilence hangs in our air,
 And thou art flying to a fresher clime.
 Look, what thy soul holds dear, imagine it
 To lie that way thou go'st not whence thou com'st:
 Suppose the singing birds musicians,
 The grass whereon thou tread'st the presence strew'd,
 The flowers fair ladies, and thy steps no more
 Than a delightful measure, or a dance;
 For gnarling sorrow hath less power to bite
 The man that mocks at it, and sets it light.

Boling. O, who can hold a fire in his hand,
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite,
By bare imagination of a feast?
Or wallow naked in December snow,
By thinking on fantastic summer's heat?
O, no! the apprehension of the good
Gives but the greater feeling to the worse:
Fell sorrow's tooth doth never rankle more,
Than when it bites, but lanceth not the sore.

Gaunt. Come, come, my son, I'll bring thee on
thy way.
Had I thy youth and cause, I would not stay.
Boling. Then, England's ground, farewell; sweet
soil, adieu;
My mother, and my nurse, that bears me yet!
Where'er I wander, boast of this I can,—
Though banish'd, yet a true-born Englishman.

Πόρτα and happy havens, εδορμος λιμήν. When it perceives,
when it-knows-of (συνειδέναι dat.) one-bearing (it) ill (δυσλόφως). To
purchase honour, τιμῆς κατὰ ζήτησιν, or ἐμπόλημα. Devouring,
βρωτήρ. Hangs, αἰωρεῖσθαι. Fair ladies, καλλιτερθενος χάρις or χλιδή.
Than a delightful measure, (think) that you dance pleasantly in
rhythymical (εδρυθμος) measures (δρυχημα). Cloy, δυβλίνειν. Wallow,
ἐγκαλυπθεῖσθαι. By thinking on, thinking of (έννοειν) the hot (part)
of summer, an empty fancy. Rankle, ἀλκούν. Lanceth, διαμπερές
τέμνειν. Bring on way, δόδον προσωμός εἶναι. England's ground,
γῆ Βρετανίς. My nurse, ὡ θρέψασδ με. True-born, γνησίως πεφυ-
κέναι.

EXERCISE LXXIX.

Ant. Tell me, Panthino, what sad talk was that,
Wherewith my brother held you in the cloister?

Pan. 'Twas of his nephew Proteus, your son.

Ant. Why, what of him?

Pan. He wonder'd that your lordship
Would suffer him to spend his youth at home;
While other men, of slender reputation,
Put forth their sons to seek preferment out:
Some, to the wars, to try their fortune there;
Some, to discover islands far away:
Some, to the studious universities.
For any or for all these exercises,
He said, that Proteus, your son, was meet,
And did request me to importune you,
To let him spend his time no more at home,
Which would be great impeachment to his age,
In having known no travel in his youth.

Sad, earnest. Wherewith, ἐφ' ϕ. Cloister, αὐλεῖα στέγη. Spend his youth at home, ηβῆιον οἰκουρέων. Preferment, αξίωμα. Some to the wars, some as going-to-venture (*κυβείων*) fortune of Ares. To discover, going-to-colonize an island, a distant search. Studious universities, cf. Soph. Frag. 779. Meet, εὐφυῆς. To his age, to (him when) an old man. In his youth, (to him) young.

EXERCISE LXXX.

Lys. How now, my love? Why is your cheek so pale?

How chance the roses there do fade so fast?

Her. Belike, for want of rain; which I could well beteem them from the tempest of mine eyes.

Lys. Ah me! for aught that ever I could read,

Could ever hear by tale or history,
 The course of true love never did run smooth:
 But, either it was different in blood;
Her. O cross! too high to be enthrall'd to low!
Lys. Or else misgrafted, in respect of years;
Her. O spite! too old to be engaged to young!
Lys. Or else it stood upon the choice of friends:
Her. O hell! to choose love by another's eye!
Lys. Or, if there were a sympathy in choice,
 War, death, or sickness did lay siege to it;
 Making it momentary as a sound,
 Swift as a shadow, short as any dream;
 Brief as the lightning in the collied night,
 That, in a spleen, unfolds both heaven and earth,
 And ere a man hath power to say,—Behold!
 The jaws of darkness to devour it up:
 So quick bright things come to confusion.

How now! what matter (in there)! Pale, *διαιμος*. Belike, *to conjecture*. For want of, *not having tasted*. Tempest of mine eyes, *χειμῶν δυματοσταγή*. Read, do not use *διαγιγνώσκειν*, but *διέρχεσθαι*, *ἐκτεράν* or *γῆγείν*. Different, *διώμαλος*. O cross, *terrible* (that) the well-born (should) be *yoked to the ill-born*. O, spite, *στυγίνιν*. It stood upon, *or some choice of friends ratified* it. O, hell, *ἀλαῖ*. Another's, *θυραῖς*. Lay siege, *προσήσθαι*. Short as any dream, *λόβειρος*. Collied, obscured, black. Spleen, *flash*. Do devour, *are first* (*φθάνειν*) (in) devouring. Bright, *λαμπρός*.

EXERCISE LXXXI.

Luc. Give us the proudest prisoner of the Goths,
 That we may hew his limbs, and, on a pile,
Ad manes fratrum sacrifice his flesh,
 Before this earthy prison of their bones;

That so the shadows be not unappeased,
Nor we disturb'd with prodigies on earth.

Tit. I give him you; the noblest that survives,
The eldest son of this distressed queen.

Tam. Stay, Roman brethren!—Gracious conqueror,
Victorious Titus, rue the tears I shed,
A mother's tears in passion for her son:
And, if thy sons were ever dear to thee,
O, think my son to be as dear to me.
Sufficeth not that we are brought to Rome
To beautify thy triumphs, and return,
Captive to thee and to thy Roman yoke;
But must my sons be slaughter'd in the streets,
For valiant doings in their country's cause?
O! if to fight for king and commonweal
Were piety in thine, it is in these.
Andronicus, stain not thy tomb with blood:
Wilt thou draw near the nature of the gods?
Draw near them, then in being merciful;
Sweet mercy is nobility's true badge;
Thrice-noble Titus, spare my first-born son.

Proudest, *most noble*. Hew, διαργαμέν. Ad manes fratrum, cf. Æsch. Choeph. 15. Persæ 610. Earthly prison, φρόγμα κατώρυξ. Unappeased, ἀθελτος. On earth, participle of βλέπειν or δρᾶν in agreement with “we”. A mother's tears, (I) a mother on account of a son, a most painful passion. Sufficeth not, do not we suffice (ἀρκεῖν) brought to Rome? To beautify, (as) an ornament (ἄγλασμα, ἄγλα), of thy victory-bearing return. For valiant doings, because they acted bravely (ἀριστεῖν). Draw near, δημούσθαι. In being merciful, (in) fostering a kindly (πρενυμενής) spirit. Nobility—noble, use kindred words.

EXERCISE LXXXII.

Cleo. I dream'd there was an emperor Antony:—
O, such another sleep, that I might see
But such another man!

Dol. If it might please you,—

Cleo. His face was as the heavens; and therein stuck
A sun and moon, which kept their course, and lighted
The little O, the earth.

Dol. Most sovereign creature,—

Cleo. His legs bestrid the ocean: his rear'd arm
Crested the world: his voice was propertied
As all the tunèd spheres, and that to friends;
But when he meant to quail and shake the orb,
He was as rattling thunder. For his bounty,
There was no winter in't; an autumn 'twas,
That grew the more by reaping: his delights
Were dolphin-like; they shew'd his back above
The element they lived in: in his livery
Walk'd crowns and crownets; realms and islands were
As plates dropp'd from his pocket.

Dol. Cleopatra.—

Cleo. Think you there was, or might be, such a man
As this I dream'd of?

I dreamed, *in-a-dream I saw Antony a king*. If it might please you, if these-things are in-no-wise displeasing (*ἀφαρδένειν*) to thee. Kept their course, drove in brilliant courses. The little plain of the orb'd (*εῦκυλος*) earth. Bestrid, *ἀμφιβαλνειν*. His reared arm, over the earth the outstretchings of-his-hands were a crown (*θρυκός*). Tuned, *ἀπαρώ*s. His delights, and he sported like a dolphin and shew'd forth his back on-high (*μεράρσιος*) (from) his customary haunts (*ξυνήθεις ἐπιστροφαί*). In his livery, and there was an attending (*πιοθόνοις*) array of ornaments and crowns. Plates, *νόμισμα*. Pocket, girdle. Was, and aor. of φέω. Might be, fut. of γιγνομαι.

EXERCISE LXXXIII.

FOR ANAPÆSTIC VERSE.

Now strike the golden lyre again;
A louder yet and yet a louder strain,
Break his bands of sleep asunder,
And rouse him like a rattling peal of thunder.

Hark, hark, the horrid sound
Has raised up his head,
As awaked from the dead
And amazed he stares around.

Revenge, revenge! Timotheus cries,
See the furies arise!
See the snakes that they rear,
How they hiss in their hair,
And the sparkles that flash from their eyes!
Behold a ghastly band,
Each a torch in his hand!

Those are the Grecian ghosts that in battle were slain
And unburied remain
Inglorious on the plain.
Give the vengeance due
To the valiant crew.

Behold how they toss their torches on high,
How they point to the Persian abodes,
And glittering temples of their hostile gods!
The princes applaud with a furious joy,
And the king seized a flambeau with zeal to destroy,
Thais led the way
To light him to his prey,
And like another Helen fired another Troy.

Now, νῦν δῆ. Strike, πλήκτρῳ κροτεῖν οὐ κρέκεω. Golden, χρυσεόντως. A louder, let the sound go from the strings great, and yet again greater. The horrid sound, he raised (ἀνακούφιεν) his head already at (τρόπος οὐ τόδι) the fearful sound. Awaked, ἀφυπνίζεσθαι. Stare around, περιπαττάνειν. Revenge, render by imperatives, or Come, come, Justice. Arise, αναφαίνεσθαι, ἐπανιστασθαι. Rear, μετεωρίζειν. Hiss, σύργμα ιέναι, συρίζειν. Ghastly, ὥχρος. In his hand, διὰ χειρὸς ἔχειν. Were slain, θάνατον κείγανεν. Unburied, διυρος τάφου. Due, ὅπερ ἔξιν ἔστι. Toss on high, ἀναστείν. Point to, mark (ἀποδηλῶν) the finger-sheen abodes. Hostile, ἀντίταλος. With zeal, μᾶλα ἐπεγύρεος. Led the way, παραφαίνειν. Another (ἕτερος) bring together “another” and “another”, “Helen” and “Troy”.

EXERCISE LXXXIV.

Luc. Better forbear, till Protheus make return.

Jul. Oh, know'st thou not, his looks are my soul's food?

Pity the dearth that I have pined in,
By longing for that food so long a time.
Did'st thou but know the inly touch of love,
Thou wouldest as soon go kindle fire with snow,
As seek to quench the fire of love with words.

Luc. I do not seek to quench your love's hot fire ;
But qualify the fire's extreme rage,
Lest it should burn above the bounds of reason.

Jul. The more thou damm'st it up, the more it burns :
The current, that with gentle murmur glides,
Thou know'st, being stopp'd, impatiently doth rage ;
But, when his fair course is not hindered,
He makes sweet music with th' enamell'd stones,
Giving a gentle kiss to every sedge
He overtaketh in his pilgrimage ;
And so by many winding nooks he strays,

With willing sport, to the wild ocean.
 Then let me go, and hinder not my course :
 I'll be as patient as a gentle stream,
 And make a pastime of each weary step,
 Till the last step have brought me to my love ;
 And there I'll rest, as, after much turmoil,
 A blessed soul doth in Elysium.

Know'st thou not his looks are my soul's food ? Know'st thou not τούμεν how I am wholly fed by his aspect ? Pity, therefore you ought to pity. As soon...as, rather...than. Qualify...lest, κατασχεῖν μὴ (with infin.). The more thou damm'st it up, to one restraining more. Being stopp'd, any one stopping (φράσσειν). Impatiently, without bit. Sedge, χλόη. Pilgrimage, πλανοστιβῆς ὁδός. Doth in Elysium, hath divine repose.

EXERCISE LXXXV.

Duke. Sir Valentine, whither away so fast ?

Val. Please it your grace, there is a messenger
 That stays to bear my letters to my friends,
 And I am going to deliver them.

Duke. Be they of much import ?

Val. The tenor of them doth but signify
 My health, and happy being at your court.

Duke. Nay then no matter ; stay with me awhile ;
 I am to break with thee of some affairs,
 That touch me near, wherein thou must be secret.
 'Tis not unknown to thee, that I have sought
 To match my friend, Sir Thurio, to my daughter.

Val. I know it well, my lord ; and sure the match
 Were rich and honourable ; besides, the gentleman
 Is full of virtue, bounty, worth, and qualities

Beseeming such a wife as your fair daughter :
 Cannot your grace win her to fancy him ?

Duke. No, trust me ; she is peevish, sullen, froward,
 Proud, disobedient, stubborn, lacking duty ;
 Neither regarding that she is my child,
 Nor fearing me as if I were her father :
 And, may I say to thee, this pride of hers,
 Upon advice, hath drawn my love from her ;
 And, where I thought the remnant of mine age
 Should have been cherish'd by her child-like duty,
 I now am full resolv'd to take a wife,
 And turn her out to who will take her in :
 Then let her beauty be her wedding-dower ;
 For me, and my possessions, she esteems not.

Sir Valentine (omit). Please it, your grace, if no harm, my lord.
 Of...import, συνδαίος. I am to break with thee, since (it is) needful that I impart. To take a wife, θηγεῖν, a second bed. Wedding-dower, φερα. Esteems not, αὐθαροῦ λέγειν.

EXERCISE LXXXVI.

Why, Phaeton, (for thou art Merops' son)
 Wilt thou aspire to guide the heavenly car,
 And with thy daring folly burn the world ?
 Wilt thou reach stars, because they shine on thee ?
 Go, base intruder ! over-weening slave !
 Bestow thy fawning smiles on equal mates ;
 And think, my patience, more than thy desert,
 Is privilege for thy departure hence :
 Thank me for this, more than for all the favours,
 Which, all too much, I have bestow'd on thee.

But if thou linger in my territories,
Longer than swiftest expedition
Will give thee time to leave our royal court,
By heaven, my wrath shall far exceed the love
I ever bore my daughter, or thyself.
Begone, I will not hear thy vain excuse,
But, as thou lov'st thy life, make speed from hence.

Merop, Μερόπη. Heavenly, φοιβέως. And think, &c., and know well thou hast escaped more on account of my compassionate character than of thy desert.

EXERCISE LXXXVII.

Duke. Now, my co-mates, and brothers in exile,
Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
Here feel we but the penalty of Adam,
The seasons' difference; as the icy fang,
And churlish chiding of the winter's wind;
Which when it bites and blows upon my body,
Even till I shrink with cold, I smile, and say,—
This is no flattery: these are counsellors
That feelingly persuade me what I am.
Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

Ami. I would not change it. Happy is your grace,

That can translate the stubbornness of fortune
Into so quiet and so sweet a style.

Duke. Come, shall we go and kill us venison ?
And yet it irks me, the poor dappled fools,—
Being native burghers of this desert city,—
Should in their own confines, with forked heads,
Have their round haunches gor'd.

Old custom, δ συνήθης χρόνος. Of Adam, πρώταρχος. Difference, successive orbits. Feelingly persuade, τάδει μαθεῖν τιθέναι. Dappled, πουκλόθραξ. With forked heads, with δικραί δικυαί of arrows.

EXERCISE LXXXVIII.

Puc. Look on thy country, look on fertile France,
And see the cities and the towns defac'd
By wasting ruin of the cruel foe !
As looks the mother on her lowly babe,
When death doth close his tender dying eyes,
See, see, the pining malady of France ;
Behold the wounds, the most unnatural wounds,
Which thou thyself hast given her woeful breast !
O, turn thy edged sword another way ;
Strike those that hurt, and hurt not those that help !
One drop of blood, drawn from thy country's bosom,
Should grieve thee more than streams of foreign gore ;
Return thee, therefore, with a flood of tears,
And wash away thy country's stained spots !

Bur. Either she hath bewitch'd me with her words,
Or nature makes me suddenly relent.

Puc. Besides, all French and France exclaims on thee,
Doubting thy birth and lawful progeny.

Who join'st thou with, but with a lordly nation,
 That will not trust thee, but for profit's sake ?
 When Talbot hath set footing once in France,
 And fashion'd thee that instrument of ill,
 Who then, but English Henry, will be lord,
 And thou be thrust out, like a fugitive ?
 Call we to mind,—and mark but this, for proof ;—
 Was not the Duke of Orleans thy foe ?
 And was he not in England prisoner ?
 But, when they heard he was thine enemy,
 They set him free, without his ransom paid,
 In spite of Burgundy, and all his friends.
 See then ! thou fight'st against thy countrymen,
 And join'st with them will be thy slaughter-men.
 Come, come, return ; return, thou wand'ring lord ;
 Charles, and the rest, will take thee in their arms.

France, η Κελτική. Defaced, *robbed of former beauty*. Unnatural, *most odious sight*. Foreign, ξπάκτος. Doubting, διχορρόπως ἔχειν. And fashion'd thee that instrument of ill, *and thou by his workmanship art become contriver of such evil*. Duke of Orleans, τύραννος τέκνον. Burgundy, σύ. Charles, *the king*.

EXERCISE LXXXIX.

Ah, who is nigh ? come to me, friend or foe,
 And tell me who is victor, York or Warwick ?
 Why ask I that ? my mangled body shows,
 My blood, my want of strength, my sick heart shows,
 That I must yield my body to the earth,
 And, by my fall, the conquest to the foe.
 Thus yields the cedar to the axe's edge,
 Whose arms gave shelter to the princely eagle,

Under whose shade the ramping lion slept :
 Whose top-branch overpeer'd Jove's spreading tree,
 And kept low shrubs from winter's powerful wind.
 These eyes, that now are dimm'd with death's black veil,
 Have been as piercing as the mid-day sun,
 To search the secret treasons of the world ;
 The wrinkles in my brows, now fill'd with blood,
 Were liken'd oft to kingly sepulchres ;
 For who liv'd king, but I could dig his grave ?
 And who durst smile, when Warwick bent his brow ?
 Lo, now my glory smear'd in dust and blood !
 My parks, my walks, my manors that I had,
 Even now forsake me ; and of all my lands
 Is nothing left me but my body's length !
 Why, what is pomp, rule, reign, but earth and dust ?
 And, live we how we can, yet die we must.

York, Οδορκος. Warwick, Βάροκος. Why ask I that? τι μήν;
 Ramping, ὠμηστής. Bent his brow, συννέφειν δημαρα. My parks,
 my walks, my manors, δλση ἀγροί τε.

EXERCISE XC.

FOR ANAPESTS.

I charm thy life
 From the weapons of strife,
 From stone and from wood,
 From fire and from flood,
 From the serpent's tooth,
 And the beasts of blood.
 From sickness I charm thee,
 And time shall not harm thee,

But earth, which is mine,
 Its fruits shall deny thee ;
 And water shall hear me,
 And know thee, and fly thee.
 And the winds shall not touch thee,
 When they pass by thee,
 And the dews shall not wet thee,
 When they fall nigh thee,
 And thou shalt seek death
 To release thee, in vain ;
 Thou shalt live in thy pain,
 While Kehama shall reign,
 With a fire in thy heart,
 And a fire in thy brain.
 And sleep shall obey me,
 And visit thee never ;
 And the curse shall be on thee
 For ever and ever.

I charin...from, *I ward off*, ἐπιδωρ. Kehama, Kaūus.

EXERCISE XCI.

This way the noise was, if mine ear be true,
 My best guide now : methought it was the sound
 Of riot and ill-managed merriment,
 Such as the jocund flute, or gamesome pipe,
 Stirs up among the loose unlettered hinds ;
 When for their teeming flocks, and granges full,
 In wanton dance they praise the bounteous Pan,
 And thank the gods amiss. I should be loth
 To meet the rudeness and swill'd insolence

Of such late wassailers : yet, oh ! where else
 Shall I inform my unacquainted feet
 In the blind mazes of this tangled wood ?
 My brothers, when they saw me wearied out
 With this long way, resolving here to lodge
 Under the spreading favour of these pines,
 Stept, as they said, to the next thicket side,
 To bring me berries, or such cooling fruit
 As the kind hospitable woods provide.
 They left me then, when the grey-hooded even,
 Like a sad votarist in palmer's weed,
 Rose from the hindmost wheels of Phœbus' wain.

If mine ear be true, *if a sure sign reached mine ears.* Stirs up
 among the loose unlettered hinds, &c., *stirs up a throng of herdsmen*
to their museless and unchartered pleasure. Amiss, with thankless
 thanks. Yet, oh, &c., but whence else can I find an indicator, *(by)*
what paths I must withdraw my inexperienced foot from this ὅλη
δυσεύπερος.

EXERCISE XCII.

Leicester, if gentle words might comfort me,
 Thy speeches long ago had eas'd my sorrows ;
 For kind and loving hast thou always been.
 The griefs of private men are soon allay'd,
 But not of kings. The forest deer, being struck,
 Runs to a herb that closeth up the wounds ;
 But when the imperial lion's flesh is gored,
 He rends and tears it with his wrathful paw,
 And highly scorning that the lowly earth
 Should drink his blood, mounts up to th' air.
 And so it fares with me, whose dauntless mind
 Th' ambitious Mortimer would seek to curb ;

And that unnatural queen, false Isabel,
That thus hath pent and mur'd me in a prison ;
For such outrageous passions cloy my soul,
As with the wings of rancour and disdain
Full oft am I soaring up to high heav'n
To plain me to the gods against them both.
But when I call to mind I am a king,
Methinks I should revenge me of the wrongs
That Mortimer and Isabel have done.
But what are kings when regiment is gone,
But perfect shadows in a sunshine day ?
My nobles rule,—I bear the name of king.

Leicester, *O dearest. Mortimer, Mōrtim̄er. Isabel, my wife.*

EXERCISE XCIII.

King. Methought, Archimagus, as I was praying
I' the temple near the sea, my queen, my sons,
Daughters, and train of my nobility,
Prostrate before the altar, on the sudden
The roof did open, and from heaven a flame
Descending on the images of our gods,
Began to burn the sacred brows ; from which
Many deformed worms and hideous serpents
Came crawling forth, and leaped unto our throats,
Where, with their horrid circles and embrace,
We were almost strangled ; in this fright, methought
We fled out of the temple, and as soon
We saw a pale man coming from the sea,
Attended by a tribe of reverend men,
At whose approach the serpents all unchained

Themselves, and leaving our imprisoned necks,
Crept into the earth: straight all that were with me,
As I had been the prodigy, forsook me,
My wife, my children, lords, my servants all,
And fled to this pale man, who told me I
Must submit too, humble myself to him,
This withered piece of man! at which, methought
I felt a trembling shoot through every part,
And with the horror thus to be deposed
I wakened. Now, Archimagus, thy art
To cure thy soul-sick king.
Arch. 'Tis done already.

Methought, *in shapeless shapes of nightly dreams.*

EXERCISE XCIV.

Wherfore pay you
This adoration to a sinful creature?
I am flesh and blood, as you are, sensible
Of heat and cold, as much a slave unto
The tyranny of my passions as the meanest
Of my poor subjects. The proud attributes,
By oil-tongued flattery imposed upon us,
As sacred, glorious, high, invincible,
The deputy of heaven, and in that
Omnipotent, with all false titles else,
Coin'd to abuse our frailty, though compounded,
And by the breath of sycophants applied,
Cure not the least fit of an ague in us,
We may give poor men riches, confer honours

On undeservers, raise or ruin such
 As are beneath us, and, with this puff'd up,
 Ambition would persuade us to forget
 That we are men: but He that sits above us,
 And to whom, at our utmost rate, we are
 But pageant properties, derides our weakness:
 In me, to whom you kneel, 'tis most apparent.
 Can I call back yesterday, with all their aids
 That bow unto my sceptre? or restore
 My mind to that tranquillity and peace
 It then enjoyed?—Can I make Eudocia chaste,
 Or vile Paulinus honest?

With this puff'd up, &c., *ambition would wish θυκον ἔξεραι φρενῶν*. Pageant properties, *νήπιον δύναμα*. Make chaste, *ἀφαγνίζειν*. Eudocia, *Εὐδοξία*.

EXERCISE XCV.

If it be true,
 Dread sir, as 'tis affirmed, that every soil,
 Where he is well, is to a valiant man
 His natural country, reason may assure me
 I should fix here, where blessings beyond hope,
 From you, the spring, like rivers flow unto me.
 If wealth were my ambition, by the queen
 I am made rich already, to the amazement
 Of all that see, or shall hereafter read
 The story of her bounty; if to spend
 The remnant of my life in deeds of arms,
 No region is more fertile of good knights,
 From whom my knowledge that way may be better'd,

Than this, your warlike Hungary ; if favour,
 Or grace in court could take me, by your grant,
 Far, far beyond my merit, I may make
 In yours a free election ; but alas ! sir,
 I am not mine own, but my destiny
 (Which I cannot resist) forced to prefer
 My country's smoke before the glorious fire
 With which your bounties warm me. All I ask, sir,
 Though I cannot be ignorant it must relish
 Of foul ingratitude, is your gracious license
 For my departure.

Hungary, 'Tyrola. It must relish of foul ingratitude, *I may seem*
μὴ εἰδέναι τὴν δυκαλαν χρόνον, as some bad man.

EXERCISE XCVI.

I come not, Emperor, to invade thy mercy
 By fawning on thy fortune ; nor bring with me
 Excuses or denials. I profess,
 And with a good man's confidence, even this instant
 That I am in thy power, I was thine enemy ;
 Thy deadly and vowed enemy : one that wished
 Confusion to thy person and estates ;
 And with my utmost powers and deepest counsels,
 Had they been truly follow'd, further'd it.
 Nor will I now, although my neck were under
 The hangman's axe, with one poor syllable
 Confess, but that I honour'd the French king
 More than myself and all men.

* * * * *

Now give me leave,
 My hate against thyself and love to him
 Freely acknowledged, to give up the reasons
 That made me so affected:—In my wants
 I ever found him faithful; had supplies
 Of men and monies from him; and my hopes,
 Quite sunk, were, by his grace, buoy'd up again:
 He was, indeed, to me, as my good angel
 To guard me from all dangers. I dare speak,
 Nay, must and will, his praise now, in as high
 And loud a key as when he was thy equal.
 The benefits he sow'd in me met not
 Unthankful ground, but yielded him his own
 With fair increase, and I still glory in it.

Invade, ἐφορμεῖν. I was thine enemy, thy deadly and vowed enemy, I was ill-affected to thee then, nay διώμοτος that I would be ill-affected to thee ever. Neck under hangman's axe, sword about to fall on neck.

EXERCISE XCVII.

What have I

Omitted, in the power of flesh and blood,
 Even in the birth to strangle the designs of
 This hell-bred wolf, my son? alas! my lords,
 I am no God, nor like him could foresee
 His cruel thoughts and cursed purposes:
 Nor would the sun at my command forbear
 To make his progress to the other world,
 Affording to it one continued light.
 Nor could my breath disperse those foggy mists,
 Cover'd with which, and darkness of the night,

Their navy, undiscern'd, without resistance,
Beset our harbour; make not that my fault,
Which you in justice must ascribe to fortune.
But if that, nor my former acts, nor what
I have deliver'd, can prevail with you
To make good my integrity and truth,
Rip up this bosom, and pluck out the heart
That hath been ever loyal.

Thou searcher of men's hearts,
And such defender of the innocent,
(My other trying sins awhile not look'd on,)
If I in this am guilty, strike me dead,
Or by some unexpected means confirm
I am accus'd unjustly.

Flesh and blood, *men*. Strangle, *drapuθλωσαι*. In the birth,
coming to light. Hell-bred, *νέπρεπος*.

EXERCISE XCVIIIL

ANAPAESTS OR IAMBICS.

Howl ye; for the day of the Lord is at hand;
It shall come as a destruction from the Almighty;
Therefore shall all hands be faint,
And every man's heart shall melt;
And they shall be afraid:
Pangs and sorrows shall take hold of them;
They shall be in pain as a woman that travaileth;
They shall be amazed one at another;
Their faces shall be as flames.
Behold, the day of the Lord cometh,
Cruel both with wrath and fierce anger,
To lay the land desolate;

And he shall destroy the scorers thereof out of it.
 For the stars of heaven and the constellations thereof
 Shall not give their light ;
 The sun shall be darkened in his going forth,
 And the moon shall not cause her light to shine.

A woman that travaileth, λεχω.

EXERCISE XCIX.

ANAPAESTS OR IAMBICS.

They that go down to the sea in ships,
 And do business in great waters ;
 These men see the works of the Lord,
 And his wonders in the deep.
 For at his word the stormy wind ariseth,
 Which lifteth up the waves thereof.
 They are carried up to the heaven, and down again to
 the deep :
 Their soul melteth away because of their trouble.
 They reel to and fro, and stagger like a drunken man,
 And are at their wits' end.
 So when they cry unto the Lord in their trouble,
 He delivereth them out of their distress.
 For he maketh the storm to cease,
 So that the waves thereof are still.
 Then are they glad because they are at rest
 And so he bringeth them to the haven where they would
 be.

Do business, σπεύδειν χρήματα.

EXERCISE C.

Cha. Again most welcome.

Yet, give me leave to wish (and pray you excuse me,
For I must use the freedom I was born with)
The Great Duke's pleasure had commanded you
To my poor house, upon some other service,
Not this you are designed to: but his will
Must be obey'd, howe'er it ravish from me
The happy conversation of one
As dear to me as the old Romans held
Their household Lars, whom they believed had power
To bless and guard their families.

Con. 'Tis received so

On my part, Signior; nor can the duke
But promise to himself as much as may
Be hoped for from a nephew. And 'twere weakness
In any man to doubt that Giovanni,
Train'd up by your experience and care
In all those arts peculiar and proper
To future greatness, of necessity
Must in his actions, being grown a man,
Make good the princely education
Which he derived from you.

Cha. I have discharg'd

To the utmost of my power, the trust the duke
Committed to me, and with joy perceive
The seed of my endeavours was not sown
Upon the barren sands, but fruitful glebe,
Which yields a large increase: my noble charge,
By his sharp wit and pregnant apprehension,
Instructing those that teach him; making use,

Not in a vulgar and pedantic form,
Of what's read to him, but 'tis straight digested,
And truly made his own. His grave discourse,
In one no more indebted unto years,
Amazes such as hear him : horsemanship,
And skill to use his weapon, are by practice
Familiar to him : as for knowledge in
Music, he needs it not, it being born with him ;
All that he speaks being with such grace deliver'd,
That it makes perfect harmony.

Con. You describe
A wonder to me.

Cha. Sir, he is no less :
And that there may be nothing wanting that
May render him complete, the sweetness of
His disposition so wins on all
Appointed to attend him, that they are
Rivals, even in the coarsest office, who
Shall get precedencey to do him service ;
Which they esteem a greater happiness
Than if they had been fashion'd and built up
To hold command o'er others.

The great Duke's pleasure...service, *that you had come to this my rustic house, bringing some other message from the king.* Household
Lars, ἀστιοῦχος θεος. Giovanni, this youth. Make good, &c. δεῖγμα
φαίνειν of your good education by deeds, doing what beseems
princes.

**ENGLISH PASSAGES WITH GREEK
TRANSLATIONS.**

ENGLISH PASSAGES.

DUKE FREDERICK. ROSALIND. CELIA.

Duke. Mistress, despatch you with your safest haste,
And get you from our court.

Ros. Me, uncle?

Duke. You, cousin;
Within these ten days if that thou be'st found
So near our public court as twenty miles,
Thou diest for it.

Ros. I do beseech your grace,
Let me the knowledge of my fault bear with me:
If with myself I hold intelligence,
Or have acquaintance with mine own desires;
If that I do not dream, or be not frantic,
(As I do trust I am not) then, dear uncle,
Never so much as in a thought unborn,
Did I offend your highness.

Duke. Thus do all traitors:
If their purgation did consist in words,
They are as innocent as grace itself:—
Let it suffice thee, that I trust thee not.

Ros. Yet your mistrust cannot make me a traitor;
Tell me, whereon the likelihood depends.

GREEK TRANSLATIONS.

ΑΡΧΟΣ. ΡΩΣΑΛΙΝΔΗ. ΚΗΛΙΑ.

ΑΡΧ. Σὲ δὴ ταχίστην ἐννέπω σπεύδειν ὁδὸν
ἔξω περῶσαν τῶνδε βασιλικῶν δόμων.

ΡΩΣ. ή γὰρ λέγεις ἐμ' ὡ πάτρως;

ΑΡΧ. σέ τοι λέγω.
εὶ γοῦν σε δεκάτη λαμπὰς ὄφεται θεοῦ
μένουσαν ἐγγὺς τῶνδε δωμάτων, θανεῖ.

ΡΩΣ. ἀλλ' ἀντομαί σε, δέσποιθ, ἦν ὀφλισκάνω
ἀμαρτίαν, τίς ἔστι, εἰδέναι δίδον.
εὶ γὰρ ἔνοιδα φροντίδων ἐμῶν ὁδοὺς
ἐπιθυμίας τε τὰς ἐμὰς ἐπίσταμαι,
εὶ μὴ 'ν ὄνείρους οὖσα μηδὲ ἄφρων κυρῶ,
οὐ μὴ γένοιτο, φύλατον θείου κάρα,
οὐκ ηδύκηρσά σ', οὐ μιᾶς τι φροντίδι
φρενῶν περιπτυχαῖσιν ἐσφραγισμένη.

ΑΡΧ. τοιαῦτά τοι λέγουσι πάντες οἱ κακοί·
ῶστ' εἴ τι τοῖς λόγοισιν ἔκπλυτ' ἦν κακά,
πάντες δίκαιοι γ' ἡσαν ὕσπερ οἱ θεοί.

ἄλις τόδ' ἔστω τοῦπος· οὐ πέποιθά σοι

ΡΩΣ. οὐ μήν μ' ἀπιστῶν γ' οὐδάμ' ἀν θείης κακήν.
ἐπεὶ σὺ δεῖξον ποῦν εὑρίσκεις τέκμαρ.

Duke. Thou art thy father's daughter, there's enough.

Ros. So was I, when your highness took his dukedom;
So was I, when your highness banish'd him;
Treason is not inherited, my lord;
Or if we did derive it from our friends,
What's that to me? my father was no traitor;
Then, good my liege, mistake me not so much,
To think my poverty is treacherous.

Cel. Dear sovereign, hear me speak.

Duke. Ay, Celia; we stay'd her for your sake,
Else had she with her father ranged along.

Cel. I did not then entreat to have her stay,
It was your pleasure, and your own remorse;
I was too young that time to value her,
But now I know her: if she be a traitor,
Why so am I; we still have slept together,
Rose at instant, learn'd, play'd, eat together;
And wheresoe'er we went, like Juno's swans
Still we went coupled, and inseparable.

Duke. She is too subtle for thee; and her smoothness,
Her very silence, and her patience,
Speak to the people, and they pity her.
Thou art a fool: she robs thee of thy name;
And thou wilt shew more bright, and seem
more virtuous,

When she is gone: then open not thy lips;
Firm and irrevocable is my doom
Which I have pass'd upon her; she is banish'd.

Cel. Pronounce that sentence then on me, my liege;
I cannot live out of her company.

ΑΡΧ. τοῦ σοῦ πέφυκας ἐκ πατρός, τόδ̄ ἀρκέσει.
 ΡΩΣ. αὐτὴ μέν, ὥνται, ἦν δὲ εἰς θρόνου ἔβης,
 αὐτὴ δὲ ὅτε ἐκ τῆσδε ἡλασας κείνον χθονός.
 οὗ τοι προδοσίαν, κλῆρον ὡς, πατήρ τέκνους
 διδωσιν, εἰ δὲ οὐν, πῶς προσήκει μοι τόδε;
 προδοτής γάρ οὐκ ἦν οὐδαμῶς ούμος πατήρ.
 ὡς ὁδὸς ἔχόντων, μὴ τοσόνδε ἀμάρτανε
 πενίαν νομίζων τὴν ἐμὴν εἶναι κακήν.

ΚΗΔ. ἄναξ, ἀκούσον, ἄντομαί σ', ἐμῶν λόγων.

ΑΡΧ. λέγ', ὡς ἐπεσχον καὶ τὸ πρὸν σέθεν χάριν
 τῆνδε ἀστε μὴ φεύγοντι συμφεύγειν πατρί

ΚΗΔ. οὐ πρὸν μὲν αὐτῆς προυστάτουν τὸ μὴ φυγεῖν,
 βουλαῖς δὲ ἔδρασας σεῦσ σῷ τ' οἴκτῳ τόδε·
 νέα γάρ ἦν νιν ἀξίως τιμᾶν τότε,
 νῦν δὲ αὖτις τρόπουσιν ἔμαθον· εἰ δὲ αὐτῇ κακή,
 καγὼ τόδε εἰμί· κοινὸν ἦν ἡμῖν λέχος,
 κοινή δὲ ὄμοιώς ἐκ λέχους ἀνάστασις·
 καῦταὶ καθ' αὐτὰς πάντα παιδείας ὅτλον
 τροφήν τε παιδιάν τὸν ἐκοινωνούμεθα,
 "Ηρῆς ὁμοπτέροισιν ἐμφερεῖς κύκνοις
 ὁδῶν ἔχουσαι κοινόπουν ὄμιλαν.

ΑΡΧ. ἀλλ' οὖν ὑφέρπει ποικίλοις σ' αὐτῇ δόλοις·
 τό τ' ἥπιον γάρ σχῆμα, κάψων στόμα,
 καὶ λῆμα τλησίμοχθον ἀντὶ βημάτων
 χωρεῖ πρὸς ὄχλον, οἱ δὲ ἐποικτέρουσί νιν.
 σὺ δὲ αὐτε πολλὴν μωρίαν ὀφλιστάνεις
 κλέπτην τρέφουσα σῆς καλῆς εὐδοξίας,
 δόξουσα κρέυσσων ἥδε καλλίων βροτοῦς
 ἀποστραφείσης τῆσδε μὴ λέγεις πλέον·
 ἐπεὶ βέβαιον κούκ ἔχουσαν ἔκλυσιν
 δικήν σφ' ἔκρινα· δεῖ γάρ ἐκφυγεῖν χθόνος.

ΚΗΔ. πρὸς ταῦτα κάμε κρῦν τὴν αὐτήν, πάτερ,
 ζῆν γάρ στερεῖσα τῆσδε πῶς δυνήσομαι;

Duke. You are a fool :—You, niece, provide yourself ;
If you out-stay the time, upon mine honour,
And in the greatness of my word, you die.

Cel. O my poor Rosalind ! Whither wilt thou go ?
Wilt thou change fathers ? I will give thee mine.
I charge thee, be not thou more grieved than
I am.

Ros. I have more cause.

Cel. Thou hast not, cousin ;
Pr'ythee, be cheerful : know'st thou not, the duke
Hath banish'd me his daughter ?

Ros. That he hath not.

Cel. No ? Hath not ? Rosalind lacks then the love
Which teacheth thee that thou and I am one :
Shall we be sunder'd ? Shall we part, sweet girl ?
No ; let my father seek another heir.
Therefore devise with me, how we may fly,
Whither to go, and what to bear with us :
And do not seek to take your change upon you,
To bear your griefs yourself, and leave me out ;
For, by this heaven, now at our sorrows pale,
Say what thou canst, I'll go along with thee.

Ros. Why, whither shall we go ?

Cel. To seek my uncle.

Ros. Alas, what danger will it be to us,
Maids as we are, to travel forth so far !
Beauty provoketh thieves sooner than gold.

SHAKESPEARE. *As you like it*, Act i. Sc. 3.

ΑΡΧ. παῖσαι σὺ μὲν θρυλοῦσα μῶρ' ἔπη· σὺ δὲ
ἀδεῖ πορίζου· καὶ γὰρ εἰ τριψεις δόμοις
ἐν τοῖσδε μᾶσσον τοῦ γε ῥηθέντος χρόνον,
θανεῖ, τόδι ἵστω τῆς ἐμῆς Δίκης σέβας.

ΚΗΔ. ὡς δεινά πάσχοντο, εἰς τὸν ἐκφευξεῖ πάλιν;
ἄρδι ἀντιδοῦναι πατέρα σὸν τουμοῦ πατρὸς
θέλεις; ἐγώ σοι τοῦδε ἐκοῦστος ἐξίσταμαι,
ἀλλ' ἀντομα, μὴ μεῖζον ἀλγήσῃς ἐμοῦ.

ΡΩΣ. τὸ δὲ αἴτιόν μοι μεῖζον.

ΚΗΔ. οὐκ ἐστιν, φίλη.
ἀλλ' ὅμμα σὸν φαιδρυνον, οὐ γὰρ οἰσθ' ὅτι
τὴν αὐτὸς αὐτούν παιδί ἄναξ μὲν ἐξήλασεν;
ΡΩΣ. οὐ τοῦτο ἔδρασε.

ΚΗΔ. πῶς νιν οὐδὲ δρᾶσαι λέγεις;
μῶν οὖν πέπαυσαι προσφιλῶς ἔχουσά μοι,
οὐδὲ οἰσθ' ὅπως μὲν ἐκ δυοῦν καθέσταμεν;
καὶ νῦν, φίλη παῖ, νὼ διχοστατεῖν χρεὼν
διαζυγῆναι τὸν; οὐ πατρὶ ζητητέος
κληροῦχος ἄλλος· τοιγαροῦν μεταπτία
τῆσδε ἵσθι βουλῆς πῶς τε ποῖ τε φεύγομεν,
ποίαν τὸν ἀφορμὴν εἰς ὁδὸν πορίζομεν.
ἔπει τὸν ἄχθος μὴ μόνη ζήτει φέρειν,
μηδὲ ἄλλος ἄλγει τοῦτο χωρισθεῖστος ἐμοῦ.
οὐ γὰρ μὰ τόνδε κύκλον ὃς ταῦν βλέπει
ώχρῳ προσώπῳ τὰς κακὰς ήμῶν δύνας,
ἐγὼ λόγοις σοῦς οὐχὶ πείσομαι τὸ μὴ οὐ
καὶ ξυμμετίσχειν καὶ φέρειν τῆς σῆς φυγῆς.

ΡΩΣ. ποῖ δὴ τραπώμεθ;

ΚΗΔ. εἰς πατρὸς ζήτημα σοῦ.

ΡΩΣ. φεῦ. ὁδοιπορούσαι παρθένοιν ὁδὸν μακρὰν
κίνδυνον, οἵος ἐστιν, ἐνθυμοῦν τὸ γὰρ
κάλλος κλοπεῦσι χρημάτων ὑπέρτερον.

FIRST LORD. DUKE SENIOR.

1st Lord. To-day, my lord of Amiens, and myself,
Did steal behind him, as he lay along
Under an oak, whose antique root peeps out
Upon the brook that brawls along this wood:
To the which place a poor sequester'd stag,
That from the hunter's aim had ta'en a hurt,
Did come to languish: and, indeed, my lord,
The wretched animal heav'd forth such groans,
That their discharge did stretch his leathern coat
Almost to bursting; and the big round tears
Cours'd one another down his innocent nose
In piteous chase: and thus the hairy fool,
Much marked of the melancholy Jaques,
Stood on the extremest verge of the swift brook,
Augmenting it with tears.

Duke S. But what said Jaques?
Did he not moralize this spectacle?

1st Lord. O yes! into a thousand similes.
First, for his weeping in the needless stream.
Poor deer! quoth he, thou mak'st a testament
As worldlings do, giving thy sum of more
To that which had too much. Then, being alone,
Left and abandon'd of his velvet friends:
'Tis right! quoth he; thus misery doth part

ΑΝΑΓ. ΒΑΣΙΑΕΤΣ.

AN. Ἔγωγ' ἄνακτι σήμεραιν ξὺν Ἀμιέν
ὅπισθε τάνδρὸς εἵρπον, ἀρχαίας δρυὸς
ὑπὸ σκιῷ κλιθέντος, ἡς πολύπτυχος
προύκνυψε ρίζα ναμάτων κατοψίᾳ
ἄ τησδ ἐπιρρέοντα καχλάζει νάπτης.
οἱ καὶ τάλας τις ἔλαφος, ὃς δίχ' ἐφθάρη
ταῦσιν κυναγῶν χερσί που βεβλαμμένος,
ἐπ' ἑκπνοὰς προσῆλθε θανασίμους βίουν
καὶ δὴ τοιούσδε θήρος δύστηνος γόνους
ηγειρεν, ὧναξ, ὧστε καὶ δέρας σχεδὸν
διαρράγηναι δυσπνόοις φυσήμασι.
παχέα δ' ἀπ' ὅσσων ηπίουν ρινὸς κάτα
ἐφέσπετ' ἀλλήλοισι δακρύων λίβη,
οἰκτρόν γ' ἰδεῖν διώγμα· χωδὸς ὁ ταρφύθριξ,
νωθρὸν δεδορκών, χύπὸ τοῦ πενθήμουνος
ἐν τῷδε Ἱάχον πολλὰ τηρηθεὶς, ἄκραις
ὄχθαισι νασμῶν ὠκέων παρίστατο,
δακρυρρόῳ νιν αὐξάνων πληγμαριδίῳ.

BA. τί δῆτ' Ἱάχης εἴπεν; οὐ σοφήν τινα
γνώμην ἔλεξε τῆσδε τῆς θέας πέρι;

AN. καὶ μυρίοις γ' ὥκαζε ποικίλλων τρόποις.
πρώτον μέν, ὧναξ, ὧδε τοῦ τὸ θηρίον
ρείθρῳ ὕδακρύσαι τάφθοντι καθῆψατο·
φεῦ, φεῦ· ταλαίπωρ' ἔλαφε, σὺ δὲ τὴν οὖσίαν
τὴν σὴν παραδιδούν, οὐα σύγγονον βροτοῖς,
τῷ πρόσθι ἄγαν ἔχοντι προστέμεις πλέον.
ἔπειθ' ὄρῶν νιν μοῦνον, ηρημωμένον,
καὶ τῶν ἐταίρων τῶν ἀβρῶν ὀγείτονα,
ὄρθως ἔχει τάδ', εἶπε, τὴν γάρ τοι φίλων
ἐπιρρόην ἐνόσφιος' ή δυσπραξία.

The flux of company. Anon, a careless herd,
Full of the pasture, jumps along by him,
And never stays to greet him : Ay ! quoth Jaques,
Sweep on, you fat and greasy citizens !
'Tis just the fashion. Wherefore do you look
Upon that poor and broken bankrupt there ?—
Thus most invectively he pierceth through
The body of the country, city, court,
Yea, and of this our life : swearing, that we
Are mere usurpers, tyrants, and what's worse,
To fright the animals and to kill them up,
In their assign'd and native dwelling-place.

SHAKESPEARE. *As you like it*, Act I. Sc. 3.

PHEBE.

Think not I love him, tho' I ask for him ;
'Tis but a peevish boy :—yet he talks well ;—
But what care I for words ! yet words do well,
When he that speaks them pleases those that hear.
It is a pretty youth :—not very pretty :—
But, sure, he's proud : and yet his pride becomes him ;
He'll make a proper man : The best thing in him
Is his complexion ; and faster than his tongue
Did make offence, his eye did heal it up.
He is not very tall ; yet for his years he's tall :
His leg is but so so ; and yet 'tis well :
There was a pretty redness in his lip ;
A little riper, and more lusty red
Than that mix'd in his cheek ; 'twas just the difference

έλάφων δὲ πλήθος ἔκπλεων βορᾶς ἰδών,
εἰκῇ παρασκυρτῶν τε κοῦ προσεινέπον
χαίρειν τὸν οὐτασθέντα, δυστομεῖ τάδε·
ἴτ' ὁ σφριγῶντες πίονές τε δημόται,
ἴθ. ὥδε γὰρ νῦν πανταχοῦ νομίζεται·
τί τόνδε προσδέρκεσθε τὸν πανώλεθρον;
οὗτος ἀγρούς τε καὶ πόλιν καὶ δώματα
βασίλει' ὄνειδιστῆρσι δενάζει λόγοις,
καὶ πρὸς τὸν ἡμῶν τόνδε λοιδορεῖ βίον.
ἀπλῶς ἐνίσπων δὴ ταῦ, ὡς ὑπέρβιοι
μόνον τύραννοι παράνομοι τ' ἐπήλυδες
καὶ τῶνδε χείρους ἐσμέν, οἱ τὰ θηρία
φοβοῦντες οὕτω πρέμνοθεν ῥαχίζομεν
ἐν τοῖσιν αὐτῶν ἐνόμοις οἰκήμασιν

ΦΟΙΒΗ.

Μὴ δὴ νόμιζε, τόνδ', ὅθουνεχ' ἵστορῳ,
ὡς εἴμ' ἔρωτι καρδίαν πεπληγμένη·
παῖς κουφόνους μέν ἔστιν, οὐκ ἄλλως ἐρῶ·
καλὴν δὲ νωμᾶ γλῶσσαν· ἄλλ' ἔμοιγ' ἐπη
παρ' οὐδέν' ἔστιν· εὐπρεπῆ δὲ ὅμως ἔπη,
ὅταν λέγων τις τοῖς κλύουσιν ἀνδάνη.
καλὸς μέν ἔστιν, οὐκ ἄγαν καλός γε μήν,
σεμνὸς δ', ἐγῷμαι, σεμνότης δ' αὐτῷ πρέπει.
ἡ μήν ἀνὴρ περισσὸς ἔξανδρώσεται,
πάντων θ' ὅσ' ἐν τοῦδε ἐμπέφυκε σώματι
χροίας ἄριστον τάνθος· ἔφθανεν δὲ τὸ
γλώσσης θρασείας δῆγματ' ὅμηρ' ἴώμενον.
τὸ σῶμα δὲ οὐχ ὑψηλον, ὑψηλον δὲ ὅμως
ὡς παιδί· κεὶ μὴ παντελῶς ἔχει σκέλος,
ἄλλ' οὖν πρεπόντως πορφύρα δὲ ἐν χείλεσι
καλή τις ἦν, η τούπη τῇ παρηϊδί

Betwixt the constant red, and mingled damask.
 There be some women, Sylvius, had they mark'd him
 In parcels as I did, would have gone near
 To fall in love with him: but, for my part,
 I love him not, nor hate him not; and yet
 I have more cause to hate him than to love him:
 For what had he to do to chide at me?
 He said, mine eyes were black, and my hair black,
 And, now I am remember'd, scorn'd at me:
 I marvel, why I answer'd not again:
 But that's all one; omittance is no quittance.
 I'll write to him a very taunting letter,
 And thou shalt bear it: wilt thou, Sylvius?

SHAKESPEARE, *As you like it*, Act III. Sc. 1.

OLIVER. CELIA.

Oli. When last the young Orlando parted from you,
 He left a promise to return again
 Within an hour; and pacing through the forest,
 Chewing the food of sweet and bitter fancy,
 Lo, what befel; he threw his eye aside,
 And, mark, what object did present itself!
 Under an oak, whose boughs were moss'd with
 age,
 And high top bald with dry antiquity,
 A wretched, ragged man, o'ergrown with hair,
 Lay sleeping on his back: about his neck

πεπαιτέρα φανεῖσα κεύθαλεστέρα
 ἡμβλυνεν ἄνθος· ή 's τὸ πᾶν ἐρυθρότης
 τῇ ποικιλῃ τουάνδε διαφορὰν ἔχει.
 πολλὰ μὲν εἰσι, Σλβί, αἵπερ ως ἐγώ
 ἐπισκοποῦσται κατὰ μέρη δέμας, σχεδὸν
 ἔρωτι θυμὸν ἥσαν ἀν πεπληγμέναι·
 ἄλλ' οὐτ' ἔχωγε τοῖον ἡράσθην ἔρον,
 οὐτ' αὖ στυγῷ νιν καίπερ οὗτ' ἐπάξιον
 ἐμοῦ στυγούσης κούκ έρασθείσης τυχεῖν.
 τί γὰρ μετῆν τῷδ' ὥστε λοιδορεῖν ἔμε;
 δόστις μ' ἀλεξεῖν ως μελαγχίμη κόμας
 τά τ' ὅμιματ' εἴην· ως δὲ μεμνήσθαι πάρα,
 ἐσκωψέ μ'. ἦδη θαῦμά τοι μ' ὑπέρχεται
 εἰ μὴ λόγοις πικροῦσιν ἀντημείψαμην.
 καὶ μὴν τί τούτῳ διαφέρει; παρεῖσα γὰρ
 ὅμως τάδ' οὕπω διὰ τέλους ξυγγνώσομαι·
 πέμψω δ' ἐς αὐτὸν κερτόμονς ἄγαν γραφάς·
 σὺ δ', ω φίλ', οἴστεις, εἴ τι μὴ βλάπτει σ' ὁδός.

ΟΛΙΒΗΡΟΣ. ΚΗΔΙΑ.

ΟΔΙ. Ἀρμοῖ μὲν ὑμᾶς ὁ νέος Ὄρλανδων λιπῶν
 ὑπέσχεθ' ἡξειν ἐν βραχεῖ χρόνῳ πάλιν.
 ἀτάρ δι' ὑλης κενὸς εἰλίσσων πόδα,
 ἄλλην δὲ φροντὶδ ἄλλοτ' ἐνθυμούμενος
 πικράν τε καὶ γλυκεῖαν, εἴτα πῶς δοκεῖς
 ἐπρασσεν; ὅμμα δὴ στρέφει, στρέφοντε δὲ
 δραμ' ἀκούσαθ' οἰνον εἰσορᾶν παρῆν.
 δρυὸς γὰρ οὖν ἐνερθεν ἡς κλάδοις ἐπι
 χλόση χρόνῳ τέθηλε, καὶ τάκρον κάρα
 γυμνὸν παλαιότητος ἦν ἔηρᾶς ὑπό,
 ἀνήρ ρακόδυτος, ταρφύθρεξ, πανάθλιον
 καθεύδει ὑπτίασμα, καὶ δέρην πέρι

A green and gilded snake had wreath'd itself,
 Whe with her head, nimble in threats, approach'd
 The opening of his mouth; but suddenly
 Seeing Orlando, it unlink'd itself,
 And with indented glides did slip away
 Into a bush: under which bush's shade,
 A lioness, with udders all drawn dry,
 Lay couching, head on ground, with cat-like watch
 When that the sleeping man should stir: for 'tis
 The royal disposition of that beast,
 To prey on nothing, that doth seem as dead:
 This seen, Orlando did approach the man,
 And found it was his brother, his elder brother.

Cel. O, I have heard him speak of that same brother;
 And he did render him the most unnatural
 That lived 'mongst men.

Oli. And well he might do so;
 For well I know he was unnatural.

SHAKESPEARE, *As you like it*, Act iv. Sc. 3.

PORTIA. ANTONIO. BASSANIO.

Por. Come, merchant, have you anything to say?
Ant. But little; I am arm'd, and well prepar'd.—
 Give me your hand, Bassanio; fare you well!
 Grieve not that I am fallen to this for you;
 For herein fortune shows herself more kind
 Than is her custom: it is still her use,
 To let the wretched man outlive his wealth,
 To view with hollow eye, and wrinkled brow,
 An age of poverty: from which ling'ring penance

εἰλίσσετο σπείραισι χρυσοδαΐδαλος
ὅφις, προσέρπων ὀκυδινήτῳ κάρα
λυθέντα χειλή τάνδρος· ἔξαιφνης δὲ ὄρῶν
νεανίαν τόνδε αὐθὶς ἔξειλίσσετο
σπείραισι τὸν ἥδη δοχμίας εἴλυται
εἰς θάμνον, ἐνθα τῇ σκιᾷ λέαινά τις
ὑφίζατε ἔπροστιν οὐδασιν, κάρα
κύψασ' ἐς οὐδας, ἄνδρα τὸν αἰλουρούν δίκην
φρουροῦντος, ὑπνώσσων εἴ τι κιτήσοι δέμας·
ὁ θῆρ γάρ οὐτος ὁν φύσει τυραννικὸς
νεκροῖς ἐοικότερος οὐδαμῶς λεηλατεῖ.
ὅραμα δὴ τοιοῦτον Ὁρλάνδων ίδων
προσέρχεται τὸν ἄνδρα, κανθάδε εἰσορὰ
ἀδελφὸν αὐτοῦ τὸν γόνιψη γεραίτερον.
ΚΗΛ. φεῦ. ἦκουσα κάγω τόνδε τοῦ νεανίου
ἀδελφὸν ἐν λόγοισιν αἰτιωμένου
ὡς ἐν βροτοῖς γεγώτα δυσφιλέστατον.
ΟΔΙ. καὶ μὴν ἀλλήθῃ γέ τιπεν ἐννέπων τάδε,
ἔννοιδα γάρ τῳδε ὅντι δυσφιλεστάτῳ.

ΠΟΡΤΙΑ. ΑΝΤΩΝΙΩΝ. ΒΑΣΣΑΝΙΩΝ.

ΠΟΡ. Λέγοις ἀν ἐμπορό, εἴ τι νῦν λέγειν ἔχοις.
ΑΝΤ. βραχέα γέ τοιμος δέ εἰμὶ καξωπλισμένος.
ἄγ' οὐν πρότεινε δεξιὰν ἐμοὶ χέρα,
Βασσανίων, καὶ χάρε, φίλαταν κάρα.
μὴ δῆτα κλαύσης οὐνεκ' εἰς τοσόνδε ἐγὼ
κίνδυνον ἐμπέπτωκα σὴν σπεύδων χάριν.
ἐμοὶ γάρ ἂδε ἔχοντι πρεμενεστέρα
ἡ τοῖσι πολλοῖς οὖσα φαίνεται Τέχη·
ἀχρήματον γάρ ἄνδρα δύστηρόν τ' ἔα
κοιλωπὸν ὄντα καὶ ξυνωφρυωμένον
εἰς γῆρας ἄκρον τὸν πένητ' ίδειν βίον

Of such a misery doth she cut me off.
 Commend me to your honorable wife :
 Tell her the process of Antonio's end,
 Say, how I lov'd you, speak me fair in death :
 And, when the tale is told, bid her be judge,
 Whether Bassanio had not once a love.
 Repent not you that you shall lose your friend,
 And he repents not that he pays your debt ;
 For, if the Jew doth cut but deep enough,
 I'll pay it instantly with all my heart.

Bass. Antonio, I am married to a wife,
 Which is as dear to me as life itself ;
 But life itself, my wife, and all the world
 Are not with me esteemed above thy life ;
 I would lose all, aye, sacrifice them all
 Here to this devil, to deliver you.

SHAKESPEARE, *Merchant of Venice*, Act IV. Sc. 1.

DUKE. AEGEON.

Age. We came aboard :
 A league from Epidamnum had we sail'd,
 Before the always wind-obeying deep
 Gave any tragic instance of our harm ;
 But longer did we not retain much hope :
 For what obscured light the heavens did grant
 Did but convey unto our fearful minds
 A doubtful warrant of immediate death :
 Which though myself would gladly have embrac'd,
 Yet the incessant weepings of my wife,
 Weeping before for what she saw must come,

ἢξ ἡς βραδίστης ζημίας τε καὶ πάθους
τοσοῦνδέ μ' ἔξερρύσατ' εὐμενῆς μόρος.
χαίρειν κέλευ σὴν δάμαρτ' ἐμοῦ πάρα,
λέγων δὲ οἷον εἰς βίου προύβην τέλος,
μή νιν καλύψῃς ὡς σὸν ἀεί ποτ' ἡγάπων,
ἀλλ' εὐλόγησον τάμα καὶ τεθνηκότος.
κέλευε δὲ αὐτὴν πάντα δὴ πετυσμένην
εἴ τις ποτ' ἦν σοὶ πανδίκως κρίνειν φίλος.
καὶ μὴ μετάλγει τοῦ φίλου τητώμενος,
ὅς οὐ μεταλγεῖ ταῦθ' ὑπὲρ σέθεν τίνων
ἔπει, βαθείαν οὐτος εἰ τεμεῖ τομήν,
τὸ πᾶν ἐκούση καρδίᾳ λύσω χρέος.
ΒΑΣ. γῆμαντά μ' ἄλοχον σύζυγ' οἰσθ', Ἀντωνίων,
ἥ φιλτέρα μοι μᾶλλον ἡ τὸ ζῆν κυρεῖ·
ἀλλ' οὐτὸν ἔμοιγε τιμωτέρα δάμαρ
σῆς οὔτε τὸ ζῆν κρίνεται σωτηρίας.
πάντων δὲ ἀν ἐκπέσοιμι τῷ τ' ἀλάστορι
τούτῳ μεθείμην ὥστε σὸν ἐκσῶσαι φόνου.

ΑΡΧΟΣ. ΑΙΓΑΙΩΝ.

ΑΙΓ. Ἐμβαίνομεν τὸ πλοῖον, Ἐπιδάμνου τ' ἄπο
βρυχύν τιν' ἡδη πλοῦν ἐναντολήσαμεν,
πρὶν ἡ πνοαῖσιν εἰς τὸ πᾶν ὑπήκοος
ἡμῖν θάλασσα λύγρῳ ἐσήμηνεν πάθη·
τούνθένδε μέντοι σμικρὸν ἐλπῖδος θράσος.
ὅσον γὰρ ἵει φῶς ἀφεγγὲς οὐρανὸς
φοβουμένοις παρεῖχεν οὐδὲν ἄλλο πλὴν
μοίρας παρούσης κύρος οὐχὶ κύριον.
κάγὼ μὲν ἦν πρόθυμος ἔξαντλεῖν τόδε·
πολλοῖς δὲ προστένουσα δακρύοις γυνὴ^{τὴν} ἐκ προδήλου δῆθεν ἔρπουσαν τύχην,

And piteous plainings of the pretty babes
That mourn'd for fashion, ignorant what to fear,
Forc'd me to seek delays for them and me.
And this it was—for other means was none.
The sailors sought for safety by our boat,
And left the ship, then sinking-ripe, to us.
My wife, more careful for the latter-born,
Had fasten'd him unto a small spare mast,
Such as sea-faring men provide for storms:
To him one of the other twins was bound,
Whilst I had been like heedful of the other.
The children thus dispos'd, my wife and I,
Fixing our eyes on whom our care was fix'd,
Fastened ourselves at either end the mast;
And floating straight, obedient to the stream,
Were carried towards Corinth, as we thought.
At length the sun, gazing upon the earth,
Dispers'd those vapours that offended us:
And by the benefit of his wish'd light
The seas wax'd calm, and we discovered
Two ships from far making amain to us,
Of Corinth that, of Epidaurus this.
But ere they came—O let me say no more!
Gather the sequel from what went before.

Duke. Nay, forward, old man, do not break off so,
For we may pity, though not pardon thee.

Ege. Oh, had the gods done so, I had not now
Worthily term'd them merciless to us!
For ere the ships could meet by twice five leagues,

οἴκτῳ τε κωκύοντα νηπίῳ τέκνα,
 φόβον μὲν ἀγνοοῦντα, σὺν δὲ κλαύμασι
 κλαίοντα μητρώοισι, ἐξηνάγκασαν
 κοινάς μ' ἄπασιν ἀμβολὰς ζητεῖν μόρου.
 τοιοῦτο δ' ἦν τὸ μῆχος, οὐ γάρ ἀλλ' ἐνῆν.
 ἤψαντο κύμβης ἄνδρες εἰς σωτηρίαν,
 τὴν ναῦν ἐς ἥδην πόιτιον πεσουμένην
 ημὲν ἔρημώσαντες· ή μὲν οὖν γυνὴ
 μᾶλλον προκηραίνουσα τοῦν νεωτέρουν,
 ίστῳ βραχεῖ νιν δέσμιον ἔνηρμοστεν,
 οἷον ζάλης πρόβλημα ναυβάτης ἀνήρ
 ήτοίμαστος· εἴτα τῷδε τῆς ἀλλῆς ὁ μὲν
 ἔνυωρίδος παῖς ἔνγκατεζεύχθη πέλας,
 ἐμοὶ δ' ὅμοιώς θατέρουν τούτουν μέλει
 τοιῶνδε τέκνοις εὖ μεμηχανημένων,
 γυνὴ τε καῦτὸς ὅμιλος ἔχοντες αὔστροφον.
 πρὸς τοισδέ ὧν καὶ φροντίδι εἰχομεν πέρι
 ημᾶς ἄκροις ἵστοισιν εὖ προσῆψαμεν.
 φορούμενοι δὲ κυμάτων ἄμα ροῆ
 εὐθὺς Κορίνθουν ναυστολοῦμέν, ὡς δοκεῖ
 τέλος γε μέντοι γῆν ἐποπτεύων φάει
 ἥλιος ἐλαύνει δυσφιλεῖς ἀτμοὺς πέριξ,
 φίλων δ' ὑπ' αὐγῶν ἡμερωμένης ἀλὸς
 οὗτω παρῆν πρόσωθεν εἰσοράν οὐδὸν
 εὐθίαν ημῖν ναῦς προσερπούσας δύο,
 τὴν μὲν Κορίνθουν, τὴν δὲ ἀπ' Ἐπιδαύρου πόλεως.
 πρὶν δ' ἐγγὺς ἐλθεῖν—τὰλλα σιγῆσαι μ' ἔσται·
 κάκ τῶν πάροιθε τάπιόντα συννόει.
ΑΡΧ. ἀλλ' εἴα χώρει, πρέσβυν, μηδὲ λήξης λέγων.
 οἴκτος παρ' ημῶν ἔστι σοι, ξύγγνοια δ' οὐ
ΑΙΓ. εἴδος ἐξέπραξαν οἱ θεοὶ τοιαῦθ', διποι
 ημῖν ἀνοίκτους μὴ τὰ νῦν κατ' αξίαν
 ἐλεῖν· ἐπεὶ δὲ χιλίων πλέθρων δρόμον

We were encounter'd by a mighty rock;
 Which being violently borne upon,
 Our helpful ship was splitted in the midst:
 So that in this unjust divorce of us,
 Fortune had left to both of us alike
 What to delight in—what to sorrow for.
 Her part, poor soul! seeming as burdened
 With lesser weight, but not with lesser woe,
 Was carried with more speed before the wind;
 And in our sight they three were taken up
 By fishermen of Corinth, as we thought.
 At length another ship had seiz'd on us;
 And knowing whom it was their hap to save,
 Gave helpful welcome to their shipwreck'd
 guests;
 And would have left the fishers of their prey,
 Had not their bark been very slow of sail,
 And therefore homeward 'did they bend their
 course.

Thus have you heard me sever'd from my bliss;
 That by misfortunes was my life prolong'd,
 To tell sad stories of my own mishaps.

SHAKESPEARE, *Comedy of Errors*, Act I. Sc. 1.

ABBESS. ADRIANA. ANGELO. MERCHANT.

Abb. Be quiet, people; wherefore throng you hither?
Adr. To fetch my poor distracted husband hence;
 Let us come in, that we may bind him fast,
 And bear him home for his recovery.
Ang. I knew he was not in his perfect wits.
Mer. I am sorry now, that I did draw on him.

ἄπεσχον ἥδη τῆς ἀλλήλων ἄπο,
 ἔρμ' ἀντέκυρσε δεινόν, ὑψαύχην πέτρα·
 ἐνθ' ή 'πίκουρος ἡμὸν ἐμπεσοῦσα ναῦς
 μέση ῥαγεῖσ' ἀπώλεθ', ηδ' ἀτερ δίκης
 ἡμᾶς διασπάσασα νῷν ἅμφοιν ἵση
 λείπει τὸ τερπνὸν καὶ τὸ πημαῖνον τύχῃ.
 ηδ' οὖν φέρουσα τὴν τάλαιναν, ἥσσον
 φόρτῳ μὲν ὡς βρίθουσα, τῷ λυποῦντι δ' οὐ,
 βιπαῖσιν οὔρον θάσσον ἦν φορουμένη·
 καὶ τούσδε πάντας τριπτύχους ἐν ὅμμασιν
 ἡμῶν ἀνελοντ' ἀνδρες ἐναλίου βορᾶς
 ληστῆρες, ὡσπερ εἰκάσαι, Κορίνθιοι,
 χρόνον τάδ' ἦν τοσοῦτον ἐς τὸ ἀνήρπασεν
 ἄλλη τις ἡμᾶς ναῦς· ἴδουσσα δ' οὐδὲ τύχοι
 ἐκ κυμάτων σώσασα ναυαγοὺς ξένους
 ἐδέξατ' εἴνουν δέξια· ἐκ δὲ ἀν ἐσπασε
 τὰ λήμματ' ἀνδρῶν γριπέων, εἰ μὴ σχολῇ
 τὸ πλοῖον εἰρπε κοντὸν ταχυπτέρῳ δρόμῳ·
 οἱ δὲ οὖν ἐπ' οἴκουν τηὸς εἰθύνουσ' ὁδὸν.
 οὕτω με τῶν μοι φιλτράτων ἀκήκοας
 πάντων ἀποσπασθέντα δυστυχῶς δὲ ἐγὼ
 ὡδὲ ἐξέτεινα τὸν βίον, πικροὺς ἵνα
 λόγους διείποιμ' ὡς κακῶς ἀπωλόμην.

'ΑΒΒΑΤΙΑ. 'ΑΔΡΙΑΝΑ. 'ΑΓΓΕΛΩΝ. 'ΕΜΠΟΡΟΣ.

ΑΒΒ. Σιγάτε πρὸς τί δὲ ὄχλος ὡδὲ ἀθροίζεται;

ΑΔΡ. μεμηνότ' ἀμὸν ἄβλιμον πόσιν τόπων
 ἐκ τῶνδε ἀγόμεθα· νῦν δὲ τούσδε εἴσω δέχουν,
 ὡς οἴκαδ' ἀν δεσμευθὲν ἀρρήκτοις πέδαις
 δέμας φέρωμεν, εἰ τί γ' ἔστι λασιμόν.

ΑΓΓ. ἐγώ νυν ἔγνων οὐχὶ σῶν ἔχοντα νοῦν.

ΕΜΠ. ἐλκειν ἐπ' αὐτὸν μήποτ' ἀφελον ξίφος.

Abb. How long hath this possession held the man?

Adr. This week he hath been heavy, sour, sad,
And much, much different from the man he was:
But, till this afternoon, his passion
Ne'er brake into extremity of rage.

Abb. Hath he not lost much wealth by wreck at sea?
Buried some dear friend? Hath not else his eye
Stray'd his affection in unlawful love?
A sin, prevailing much in youthful men,
Who give their eyes the liberty of gazing.
Which of these sorrows is he subject to?

Adr. To none of these, except it be the last:
Namely, some love, that drew him oft from home.

Abb. You should for that have reprehended him.

Adr. Why, so I did.

Abb. Ay, but not rough enough.

Adr. As roughly as my modesty would let me.

Abb. Haply, in private.

Adr. And in assemblies too.

Abb. Ay, but not enough.

Adr. It was the copy of our conference:
In bed, he slept not for my urging it;
At board, he fed not for my urging it:
Alone, it was the subject of my theme;
In company, I often glanced it;
Still did I tell him it was vile and bad.

Abb. And thereof came it, that the man was mad:
The venom clamours of a jealous woman
Poison more deadly than a mad dog's tooth.

ΑΒΒ. πόσῳ δὲ ἔχει νιν ἐξμετρος χρόνῳ νόσος;
 ΑΔΡ. ἐκτον τόδη ἡμαρ, ἐξ ὅτου τεθηγμένος
 βαρύς τὸ ἀθυμεῖ, πολλὰ τοῦ πάλαι φανεῖς
 ἀνδρὸς διάφορος· ἀλλὰ τῆσδε εἰς τοῦσχατον
 ὄργης ἐπήρθη μανίασιν λυστήμασιν
 οὐπώποτ, εἰ μὴ τῆσδε ἀφ' ἡμέρας μέσης.
 ΑΒΒ. ἡ που γάρ αὐτῷ πόντι ἔστ' ἐφθαρμένα
 πάμπλοντα χρήματα· ἡ τις ἐν τάφοις φίλων
 κέκενθ' ἐταίρων· ἡ νιν ὄφθαλμῶν βέλος
 θέλγει παράκοπον εἰς ἔρωτ' οὐν ἔννομον.
 ως ὡδὲ ἔφυσαν πόλλα ἀμαρτάνειν νέοι
 οἵτις θέᾳ διδωσιν ὄμμάτων σχολήν.
 ἡ γάρ τιν' ἀνήρ τῶνδε σοι νοσεῖ νόσον;
 ΑΔΡ. μὲν οὐδὲν τῶνδε, πλὴν γ' ἐνὸς τρίτου,
 ἔρωτος, ἐς θυραῖον ἥγε νιν θάμα.
 ΑΒΒ. ἐχρήν σε μέντοι ταῦτα μέμψασθαι πόσει.
 ΑΔΡ. κάμεμψάμην γε.
 ΑΒΒ. πραόνως μὲν οὖν ἄγαν.
 ΑΔΡ. οὐ πραόνως τοι, πλὴν οἶσον γ' αἰδουμένη.
 ΑΒΒ. μόνη γέ που μόνῳ σφίν.
 ΑΔΡ. ἐν κοινῷ δὲ πρός.
 ΑΒΒ. ἀλλ' οὐχ ἀλις γάρ.
 ΑΔΡ. ως μὲν οὖν ὑμνούμενα
 τάδε ἵσθι πάσαις ἐν λόγων ἔνναλλαγαῖς.
 ὑπνον γάρ οὕτιν' εὐδεν ἐν κοίταις πεσών,
 ἐν δαιτὶ δὲ οὕτιν' ἥλθεν εἰς τέρψιν βορᾶς,
 ἐμοῖς ἔννων ψόγοισι· κάν πλήθει βροτῶν
 εἰς ταῦτὸ πόλλα ὑπεῖπον· ἐν δὲ ἐρημάτῃ,
 μύθων ἔτεινον εἰσβολὰς τοιῶνδε ἔγω,
 φαῦλον τόδε αἱὲν ἀποκαλοῦσα καὶ κακόν.
 ΑΒΒ. ἀλλ' αὐτόθεν καθίστατ' ἐμμανῆς ἀνήρ·
 δάκνει γάρ, ως οὐδὲ ἐμμανοῦς ὁδοὺς κυνός,
 φθονερᾶς γυναικὸς οἰστοος. ἴδεις στόμα.

It seems, his sleeps were hindered by thy railing:
And thereof comes it that his head is light.
Thou say'st, his meat was sauced with thy upbraiding:
Unquiet meals make ill digestions,
Thereof the raging fire of fever bred;
And what's a fever but a fit of madness?
Thou say'st, his sports were hinder'd by thy brawls:
Sweet recreation barr'd, what doth ensue,
But moody and dull melancholy,
(Kinsman to grim and comfortless despair;)
And, at her heels, a huge infectious troop
Of pale distempers, and foes to life?
In food, in sport, and life-preserving rest
To be disturb'd, would mad or man, or beast;
The consequence is then, thy jealous fits
Have scared thy husband from the use of wits.

SHAKESPEARE, *Comedy of Errors*, Act v. Sc. 1.

MACBETH.

If it were done, when 'tis done, then 'twere well
It were done quickly: If the assassination
Could trammel up the consequence, and catch,
With his surcease, success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,—
We'd jump the life to come.—But, in these cases,
We still have judgment here; that we but teach
Bloody instructions, which, being taught, return
To plague the inventor: This even-handed justice
Commends the ingredients of our poisoned chalice

σοῖς, ὡς ἔοικ', ἐξίστατ' ἐξ ὑπνου ψόγοις·
 ἐξ ὧν ἐλαφρὸν ὅμμιν ἔχει, κούκη ἀλλόθεν.
 οὐ δὲ ὡς παροψώνημα δαιτὸς ἦν τὰ σὰ
 λέγεις ὄνειδη τῶν δὲ σὺν ταράγματι
 δαιτῶν ἀποβλαστοῦσα δύσπεπτος χάρις
 πάλιν νόσων ἀνήψυκτην φλόγα.
 τί δὲ ἐστὶ τοῦτο πλὴν τὸ μαινεσθαι, νοσεῦν;
 ψόγοις δὲ σοῦσιν ἄσχολον σχολὴν λέγεις
 τούτῳ γενέσθαι· τίς δέ, μὴ σχολῆς ἔχων
 θέλγητρον, οὐ δύσοργον ἐν φρεσὶν τρέφει
 ἄχθος, βαρείας καθλίας δυσθυμίας
 κῆδευμ' ἀτερπες, μυρία δὲ ὀπισθόπους
 λοιγῶν ἄναιμος ἔιλλογος μιαστόρων
 στείχει, βίον φθείρουσα· τίς δὲ ἀνὴρ
 οὐ θήρ εἶτ' ὄρθων ἔνστασιν σχέθοι φρενῶν,
 δαιτὸς σχολῆς τε τοῦ τε σώζοντος βίον
 ὑπνου ταραγμοῖς ἐμπέδοις ξύνοικος ὢν;
 νῦν οὖν τορῶς τοῦδε ἵσθι, σαῖς ὑποψίαις
 πόσις σός ἐστιν οὐκ ἐπήβολος φρενῶν.

ΜΑΚΒΗΘΟΣ.

Εἰ πεπράξεται τοῦδε ἔργον, εὐτὸν γένεται πεπραγμένον,
 πρακτέον καὶ τὴν ταχίστην· εἰ γάρ ηδὲ διαφθορὰ
 εἰργαθεῖν ἔχοι τὸ μέλλον, εἰς θέραπες μάρψαι τέλος
 ἀλπίδων κείνου πίνοντος, πλῆγμα θέραπον τόδε
 εἰς τὰ νῦν τὸ πᾶν γένοιτο, καὶ τελεσφόρον πέρας,
 ἀλλὰ νῦν τοιάσδε ἐπ' ἀκτῆς τοῦ παρεστῶτος χρόνου—
 ρύψομεν κείνου τὸν ἄλλον· τῶν δὲ τοιούτων αἱ
 ηδίκη καὶ νῦν ἐπεστην· ὥστε καὶ διδάσκομεν
 φοινίας ἄλλως μαθήσεις, ὃν μετέρχεται πάλιν
 τοὺς ἐφευρόντας τὸ πῆμα, χῇ ταλαντοῦχος Δίκη
 πρὸς στόματα αὐτοῖσιν προτείνει φάρμακ', οἰκεῖον δέπας
 ἐκπιεῖν· οὐδὲ ἐνθάδε ἡμῖν καὶ διπλῶς ἔχεγγυος·

To our own lips. He's here in double trust:
 First, as I am his kinsman and his subject,
 Strong both against the deed; then, as his host,
 Who should against his murderer shut the door,
 Not bear the knife myself. Besides, this Duncan
 Hath borne his faculties so meek, hath been
 So clear in his great office, that his virtues
 Will plead like angels, trumpet-tongued, against
 The deep damnation of his taking off:
 And pity, like a naked new-born babe,
 Striding the blast, or heaven's cherubim, hors'd
 Upon the sightless couriers of the air,
 Shall blow the horrid deed in every eye,
 That tears shall drown the wind.—I have no spur
 To prick the sides of my intent, but only
 Vaulting ambition, which o'er-leaps itself,
 And falls on the other.—How now, what news?

SHAKESPEARE, *Macbeth*, Act I. Sc. 7.

KING HENRY.

Heaven pardon thee! yet let me wonder, Harry,
 At thy affections, which do hold a wing
 Quite from the flight of all thy ancestors:
 Thy place in council thou hast rudely lost,
 Which by thy younger brother is supplied:
 And art almost an alien to the hearts
 Of all the court and princes of my blood.
 The hope and expectation of thy time
 Is ruin'd; and the soul of every man
 Prophetically does forethink thy fall.
 Had I so lavish of my presence been,
 So common-hackney'd in the eyes of men,
 So stale and cheap to vulgar company,

εἰμὶ γάρ τὸ μὲν ἔνναιμος ἐν νόμῳ θ' ὑπήκοος—
κάρτα γάρ ταῦ ἀντιτείνει—δεύτερον δὲ πρόξενος,
ὅν γ' ἔδει θυρᾶς ἀπέιργειν τοῦ κτενοῦντος εἴσοδον,
μὴ ἔίφους αὐτὸν λαβέσθαι χερσίν· εἴδεν ὁ κοιρανός
δεῦρ' αὖτε ἔνεστιν ἀρχῇ πρευμενῆς ἄγαν, κράτος
τοῦτ' ἔχων οὕτως ἀμομφον, ώστ' ἀνήσουσιν βοὴν
ἀρεταὶ χαλκοστόμοισι δαιμόνων κηρύγμασιν,
οἷος ὁν οἴηται ἔνναιμος ἀνηρέθη·
χώ μέγας θανόντος οἰκτος, νεογενοῦς παιδὸς δίκην,
τηλόθεν ἐμβεβώς πνοαῖσιν, εὐπτέρωγ δὲ ὀχήμασιν
δαιμόνων, τυφλοῖσιν ἀνεμῶν ἀγγάροις ἵππηλατῶν,
ἐμβαλεῖ τὸ δεινὸν ἔργον πᾶσιν εἰς ὅψιν βροτοῖς,
ῶστε καὶ σβέσαι θύελλαν δακρύων πλημμυρίδι·
νῦν δὲ ἐμοὶ γένεται κέντρον τῶν ἐμῶν βουλευμάτων,
πλὴν μόνον φίλαρχος ἐλπίς, ηδὲ δὲ οὐ περθοροῦστος· ἀνω
ἄλμα μεῖζον ηδὲ καθ' αὐτήν, καὶ πεσοῦστος εἰς θάτερα
σφάλλεται· γύναι, τί δὲ ἐστίν; ηδὲ τίν' ἀγγέλλεις λόγον;

ΒΑΣΙΛΕΤΣ.

Σοὶ μὲν θεοὶ ξυγγνοῖεν· ἔξεστω δὲ ἐμοὶ,
Ἐρρίκε, τῶν σῶν θαῦμού ἔχειν φρονημάτων,
οἵαν περὰ κέλευθον οὐ κοινὴν πτερῶν,
ἀπαν τῆχνος λιπόντα σῶν γεννητόρων.
ἔδρας προβούλους, ὁν ἄνους ἀπεσφάλης,
θάσσει διάδοχος σοῦ χρόνῳ μείων κάσις·
τὸ δὲ ἔγγενες παρ' οὐδὲν ἥγεῖται τὸ σὸν
δόμος τὸ ἐμὸς πᾶς, κοιρανοί θεοὶ ὄμαιμονες·
κουντὸς ἐλπίς οὔτε δόξα σῆς ηβῆς ἔτι
ἀθραυστος· ἀλλὰ πᾶσι θεσπίζει λάθρα
θυμὸς πρόμαντις σὴν προσέρπονσαν φθοράν.
ἀλλ' εἰ μὲν οὕτω τούμὸν ἐν μέσῳ τιθεὶς
ξύνηθες, ὄμματα ὄμμασιν κοινῇ πόλει

Opinion, that did help me to the crown,
Had still kept loyal to possession;
And left me to reputeless banishment,
A fellow of no mark nor likelihood.
By being seldom seen, I could not stir,
But, like a comet, I was wonder'd at:
That men would tell their children, This is he;
Others would say, Where,—which is Bolingbroke?
And then I stole all courtesy from heaven,
And dress'd myself in such humility,
That I did pluck allegiance from men's hearts,
Loud shouts and salutations from their mouths,
Even in the presence of the crowned king.
Thus did I keep my person fresh and new;
My presence like a robe pontifical,
Ne'er seen, but wonder'd at: and so my state,
Seldom, but sumptuous, showed like a feast;
And won, by rareness, such solemnity.
The skipping king, he ambled up and down
With shallow jesters, and rash bavin* wits,
Soon kindled, and soon burned; carded his state;
Mingled his royalty with capering fools;
Had his great name profaned with their scorns:
And gave his countenance, against his name,
To laugh at gibing boys, and stand the push

* Bavin, i.e. brushwood.

χραίνειν παρεῖχον, ὡδε τοῖς φαύλοις ξυνῶν
ἴξωρος εὐτελῆς τε, κάρτ' ἀνὴρ θρόνους
εἰσχειρίσασα δόξῃ ἐμοὶ πειθαρχίαν
πρὸς τὸν κρατοῦντα διὰ τέλους ξυνάζεν ἄν.
ἔγω δὲ ἀσημος, ἐλπίδος λειφθεὶς καλῆς,
ἄνωνυμός πον φυγᾶς ἄν τοπεργον βίον.
ἀεὶ δὲ ὁ φίν διὰ μακροῦ μολὼν ὅπως
ἀστήρ κομήτης ἦν περίβλεπτος βροτοῖς,
καὶ τις τέκνουσι μὲν ἔξεσήμαινεν λέγων,
Ἐκεῖνος οὐτος· ὃ δέ τις ἄλλος ἥρετ' ἄν,
Φέρ' εἶπε, ποὺς ὄτι; τίνα Βολύμβροκον βλέπω
καὶ μὴν λόγων πρὸς πάντας εὐγλώσσων ἔγω
παντοῖα θεόθεν ἔξεκλεψ' εὐρήματα,
ταπεινότητα δὲ ὡδε γένη μηφιεσμένος,
εῦνους μὲν ἀνδρῶν καρδίας ἐκτηράμην,
βοῶσι δὲ εὐφήμοισιν ἦν προσήγορος,
τῷ σκῆπτρῷ ἔχοντι καίπερ εἰς ὅψιν μολὼν.
ῳδὲ οὖν ἐμὸν παρεῖχον εἰς τέλος δέμας
ἥβῃ νεάζον, ως στολῆς θυηπόλου
ἀεὶ φανείστης θαῦμα θεὶς παρουσίας.
κακ τῶνδε διὰ χρόνου μὲν εὔπρεπτος δὲ ἄγαν
χλιδῆς ἐμῆς ἔλαυτεν ως δαιτὸς χάρις·
τὸ σεμνότιμον δὲ εἰχός ὁ σύμμετρος χρόνος
οὐδὲ αὐτὸν ἀναξ φύλαυλος ἄλλοτε ἄλλοσε
ηλάτε ἀθύρων, κουφόνοις μίμοις ξυνῶν
σοφοῖσι τὸν ἀσόφοις, ὧν τάχ' ἐκλάμψασα φλόξ,
ὑλης ὄρείας ως, ἐκοιμίσθη τάχα.
κώμοις τε φύτων ἀφρόνων τυραννικὸν
μιχθέντε ἔφυρε κόσμον, νίβριστῶν κακὰ
λαβῶν ὄνειδη, κληρόνος διαφθοράν.
τὸ δὲ ὄμμα, παιδὸν ἔγγελῶντα προσγελῶν,
φαιδρὸν μὲν εἰχεν, ὄνόματος δὲ ἐπὶ βλάβῃ
στείχων δὲ ἐτόλμα πᾶσιν ὠθεῖσθαι βίᾳ,

Of every beardless vain comparative :
Grew a companion to the common streets,
Enfeoff'd himself to popularity :
That being daily swallow'd by men's eyes,
They surfeited with honey ; and began
To loathe the taste of sweetness, whereof a little
More than a little is by much too much.
So, when he had occasion to be seen,
He was but as the cuckoo is in June,
Heard, not regarded; seen, but with such eyes,
As, sick and blunted with community,
Afford no extraordinary gaze,
Such as is bent on sun-like majesty,
When it shines seldom in admiring eyes :
But rather drowz'd, and hung their eye-lids down,
Slept in his face, and render'd such aspect
As cloudy men use to their adversaries ;
Being with his presence glutted, gorg'd, and full.
And in that very line, Harry, standest thou :
For thou hast lost thy princely privilege
With vile participation ; not an eye
But is aweary of thy common sight,
Save mine, which hath desired to see thee more ;
Which now doth that I would not have it do,
Make blind itself with foolish tenderness.

SHAKESPEARE, *King Henry IV. Part i. Act iii. Sc. 2.*

KING. CHIEF JUSTICE.

King. You all look strangely on me,—and you most ;

ἄνηβος ὁστις ἔξ ίσου χλιδὰν θέλοι
 πόλεως δὲ ἑθῆρα κοινόπουν ὄμιλίαν,
 καὶ προστάτην τὸν δῆμον γῆνεσεν βίου.
 ἔξ ὧν κατ' ἡμαρ ὅμμα πιμπλάντες θέας,
 ἀδην μελίσσης εἶχον, ὥστε καὶ βορᾶς
 ἥδη γλυκείας ἥδονήν ἀποπτύσαι
 οὐ γὰρ πρέπει τὸ σμικρόν, ἢ σμικρόν περ ὃν
 λίαν τὸ λιαν ἔσθ' ὑπερβεβλημένον.
 καιρὸς δὲ ὅτ' εἰσάγοι νν εἰς ὄψιν μολεῖν
 βροτῶν, ὅπως κόκκυγος ἐν θέρει βοήν,
 κλύνεται οὐκ ἡκουον, ἐτυχόντι δὲ
 μόγις προσείχονται ὅμμαθ', ὡς κοινωνίας
 μακρᾶς ὑπερπλησθέντα τὸ ἀμβλυνθέντα τε.
 οὐδὲ ἦν τοιάδε ἐκπληξεῖς ἐν τῷ προσβλέπειν,
 οἷαν φύει τύραννος, ἥλιου τρόπον
 αὐγὰς προπέμπων διὰ χρόνου, θαῦμ' εἰσιδεῖν.
 ἀτὰρ κατηφῇ βλέφαρόν πυνθανεῖν
 εἴδον παρόντες, ὅμμασίν θ' ὑπέβλεπον,
 οἵοις ἀνὴρ δύστοργος ἀντήρους τυχών.
 μεστοὶ γάρ ἥδη κάκπλεψ παρουσίας
 ἥσαν, προβάντες εἰς κόρον θοιωμένοι.
 τούτῳ δὲ καὶ σὺ ξύμμετρον νοσεῖς νόσον
 ἀπώλεσας γάρ κοιράνου σεμνὸν γέρας
 τούσιν βαναύσους διὰ συνουσίας μολών.
 οὐδεῖς δὲ ὃς οὐκ ὁφθαλμὸς ἄχθεται βλέπων
 σὸν πᾶσι κοινὸν ὅμμα, πλὴν τούμοῦ μόνον,
 δε σοῦ πόθον μὲν εἶχεν εἰς πλέον δρακεῖν
 τὰ πρόσθε· νῦν δὲ ἀκοντι κούχ ἐκόντι μαι
 οἴκτου τυφλοῦται θηλύνου λείβων ἄχνην.

ΑΝΑΞ. ΚΡΙΤΗΣ.

ΑΝΑΞ. "Υμεῖς μὲν οἱ παρόντες ὅμμάτων φόβῳ

You are, I think, assured I love you not.

C. J. I am assured, if I be measured rightly,
Your majesty hath no just cause to hate me.

King. No !

How might a prince of my great hopes forget
So great indignities you laid upon me ?
What ! rate, rebuke, and roughly send to prison
The immediate heir of England ! was this easy ?
May this be wash'd in Lethe, and forgotten ?

C. J. I then did use the person of your father ;
The image of his power lay then in me ;
And in the administration of his law,
Whiles I was busy for the commonwealth,
Your highness pleased to forget my place,
The majesty and power of law and justice,
The image of the king whom I presented,
And struck me in my very seat of judgment ;
Whereon, as an offender to your father,
I gave bold way to my authority,
And did commit you. If the deed were ill,
Be you contented, wearing now the garland,
To have a son set your decrees at nought ;
To pluck down justice from your awful bench ;
To trip the course of law ; and blunt the sword
That guards the peace and safety of your person ;
Nay, more, to spurn at your most royal image,
And mock your workings in a second body.

δέρκεσθε πάντες μ', ἐκ δὲ τῶν μάλιστα σύ-
σάφ' οἰσθα δήπου προσφιλῆς οὐκ ἀν ἐμοὶ
ΚΡΙΤ. ὁρθῷ γε κάνοντι χρώμενος, σάφ' οἶδ' ἔγω,
οὐκ ἀν στυγοίης ἔνδικον μῆσός μ', ἄναξ.
ΑΝΑΞ. πῶς δ' οὐχί; μῶν τις ἐλπίδας τρέφων ἵσται
ἐμοὶ λάθοιτ' ἀν ὑβρεων τοσῶνδε δῆ,
ὅσας ποτ' εἰς ἔμ' ἡξίωσας ὑβρίσαι;
ἀρ' οὐ τὸ κερτόμοισι δεινάζειν ψόγοις
βίᾳ τ' ἄγειν εἰς δεσμὰ τὸν μέλλοντ' ἔχειν
γένους κατ' ἀγχιστεῖα τῆσδε γῆς θρόνους,
οὐκ ἔστι ταῦτ' ἄσφερτα; πῶς μνήμη ποτ' ἀν
τούτων θάνοι κλυσθεῖσα τῆς Δήθης ροσῖς;
ΚΡΙΤ. τοῦ σοῦ τότ' ἀντὶ πατρὸς ὑψίστην ἔδραν
κείνουν τύραννον σχῆμ' ἔχων καθεζόμην.
κάγῳ μὲν ὁρθῶν τοὺς καθεστῶτας νόμους
ἔσπευδον ὡς μάλιστα τῶν κοινῶν ὑπερ,
σὺ δ' ἡξίωσας οὗτ' ἔμ' αἰδεῖσθαι κράτη,
οὗτ' ἕγκρατὲς νόμων τε καὶ δίκης σέβας,
οὐ σχῆμ' ἄνακτος, οὐ κράτη παρειχόμην,
αὐτοὺς δ' ἔπαιστάς μ' ἡμενὸν δίκης θρόνους.
πρὸς ταῦτα τὸν σὸν πατέρα σ' ἥδικηκέναι
δοκῶν δυνάμεως πᾶσαν ἡνίαν ἐμῆς
χαλᾶν ἐτόλμησ' ὠστε σ' ἐι' δεσμοῖσι δεῖν.
εἰ τοίνυν ἔργον μὴ δίκαιον ἦν τόδε,
φύσας τιν' οὐδὲν καὶ σύ, νῦν στέφος φορῶν,
ἐπειτ' ἔα νιν τάς τε σὰς ἐπιστολὰς
θέσθαι παρ' οὐδὲν καὶ δίκην καθαρπάσαι
τῶν σεμνοτίμων ἐκ θρόνων, καὶ τῶν νόμων
σφῆλα δρόμον, φθεῖρά τε τοῦ ξίφους ἀκμῆν,
δ' σῶμ' ἔκηλον κάβλαβὲς σωζεῖ τὸ σόν.
καὶ πρός γε τούτους σχῆμα σὸν τυραννικὸν
καθιπάσασθαι τοῖς θ' ὑπηρετήμασι
τῶν σῶν ὑπάρχων ἐγγελῶντ' ἐν σοὶ γελᾶν.

Question your royal thoughts, make the case
yours;

Be now the father, and propose a son :
Hear your own dignity so much profaned,
See your most dreadful laws so loosely slighted,
Behold yourself so by a son disdain'd ;
And then imagine me taking your part,
And, in your power, soft silencing your son :
After this cold considerance, sentence me ;
And, as you are a king, speak in your state,
What I have done that misbecame my place,
My person, or my liege's sovereignty.

King. You are right, Justice, and you weigh this well,
Therefore still bear the balance and the sword :
And I do wish your honours may increase,
Till you do live to see a son of mine
Offend you, and obey you, as I did :
So shall I live to speak my father's words ;
“ Happy am I, that have a man so bold,
That dares do justice on my proper son ;
“ And no less happy, having such a son,
“ That would deliver up his greatness so
“ Into the hand of justice.” You committed me,
For which I do commit into your hand
Th' unstained sword that you have used to bear :

ἄγ' ἔξέταξε λῆμα γενναῖον σέθεν,
 καὶ σοὶ προσήκειν ταῦτα δὴ νόμικε σύ·
 πατὴρ γενοῦ σύ, σοὶ τε πᾶδ' εἰναι δόκει·
 καὶ σὸν σέβας τοσοῦτον ἡττασμένον
 ἄκουε, χῶδ' ἀνάξι' ἡμελημένους
 ἵδον μεγίστους δὴ νόμοις, καὶ πρὸς τέκνου
 ὅρα σεαυτὸν ὥδε προυσελούμενον·
 ἔπειτα δὲ ἥγον τὸν μὲν ὑπερδικεῦν, ἄναξ,
 κράτει τε τῷ σῷ χρώμενον τὸ σὸν τέκνον
 λόγοισι κοιμᾶν ἡρέμοις· τοιαῦτα δὴ
 σαφῶς ἀδρήσας τὴν ἐμὴν κρῦνον δίκτην
 κατ', ὃν τύραννος, ὡς τύραννος εἶπε μοι,
 τί δὴ δέδρακα τῆσδε μὴ κατάξιον
 ἐδρᾶς, ἐμοῦ τε, τοῦ τε βασιλικοῦ κράτους;

ΑΝΑΞ. καλῶς λέγεις, ὡς πρέσβυν, καὶ ὁρθῆς φρενὸς
 ταῦτ' εὖ λογίζεις τοιγαροῦν χρεών σ' ἔτι
 τὰ τῆς δίκης τάλαντα καὶ ξίφος φέρειν·
 καὶ μὴν ἀεὶ σὺ τερπνὸν ἐκπλήσσας βίον
 σεμναῖς ξυνὼν τιμαῖσιν, ἔστ' αὐτὸς βλέποις
 τοῦδε ἀνδρὸς νίόν, ὃς σ' ἐψυθρίσας ἵστα
 ἵστα εἴτ' ἔμοιγε σῶσιν ἐνδώσει λόγοις.
 κάγὼ γὰρ οὗτος τὴν πατρὸς τούμον θροῖν
 αὐδὴν ἔχοιμ' αὖν. Εὔτυχής ἂρ' εἰμ' ἐγὼ
 τολμηρὸν οὕτως ἀνδρ' ἔχων, ὃς εἰς γόνον
 τὸν τοῦδε τάδρὸς γηησίως πεφυκότα
 οὐκ ἀν τρέσειν ἀξίαν κραίνειν δίκην.
 καὶ τῷδε μᾶλλον εὐτυχής, ἔχων γόνον,
 ὃς τῇ Δίκῃ πέφυκεν ὥδε ἔξουσίαν
 τὴν αὐτὸς αὐτοῦ σωφρόνις ἐγχειρίσα.—
 σὺ μὲν τότε ἡγίωστας ἐν δεσμοῖς με δεῖν·
 ἐγὼ δὲ ἀποια τῷδε τοῦθ' ἀγνὸν ξίφος,
 δὲ σοι ξύνηθες καὶ τὸ πρόσθεν ἦν φέρειν,
 εἰς χειρά σοι δίδωμι σὺν τοιῷδε ἔπειτα.

With this remembrance, that you use the same
With a like bold, just, and impartial spirit,
As you have done 'gainst me. There is my hand :
You shall be as a father to my youth :
My voice shall sound as you do prompt mine ear ;
And I will stoop and humble my intents
To your well-practised wise directions.
And, princes all, believe me, I beseech you ;
My father is gone wild into his grave,
For in his tomb lie my affections ;
And with his spirit sadly I survive,
To mock the expectations of the world ;
To frustrate prophecies, and to raze out
Rotten opinion, which hath writ me down
After my seeming. Tho' my tide of blood
Hath proudly flowed in vanity till now ;
Now doth it turn and ebb back to the sea,
Where it shall mingle with the state of floods,
And flow henceforth in formal majesty.
Now call we our high court of parliament,
And let us choose such limbs of noble counsel,
That the great body of our state may go
In equal rank with the best governed nation ;
That war or peace, or both at once, may be

"Οπως σὺ χρήσει τῷδε, λῆμ' ἀεὶ τρέφων
 εὐτολμὸν οὔτως ἔννομόν τε καὶ ἵσου
 πᾶσιν δίκαιον, ὡς τὸ πρὶν τότ' εἰς ἐμέ.—
 καὶ σοι προτείνω τήνδε δεξιὰν χέρα,
 σὺ δὲ ὡς πατὴρ τόνδε ἄνδρα παιδεύσεις ἀεί,
 χῶσ' ἀν δὲ ὥτὸς ἐμβάλλεις, τοσαῦτ' ἔπη
 τὸ λοιπὸν ἥδη φθέγξεται τοῦμὸν στόμα.
 καὶ πάντες ὑφήσω τὰμ' ἐγὼ βουλεύματα
 ταῖς σαῖς πυκναῖς τε καὶ σοφαῖσιν ἐντολαῖς.
 ὑμεῖς δὲ, ἄνακτες, πρὸς θεῶν ἐμοὶ τόδε
 πιστεύεθ', ὡς εἰς τύμβον ἀκολάστους πατὴρ
 τρόπους ἔχων βέβηκεν, εἴπερ ἐν τάφῳ
 τῷ τοῦ θανόντος οἱ γένειοι κεῖνται τρόποι.
 ἐγὼ δὲ κείνου λῆμ' ἔχω λυτρώσει
 φῶς εἰσορῷ τόδε, ὥστε ταῦς κεναῖς βροτῶν
 ἐπεγγελμῖν δόξαισι καὶ χρησμωδίας
 ποιεῖν ἀκράντους, καὶ ξαλείψασθαι σαθρὰν
 γνώμην πολιτῶν, οἵπερ οὐκ ὄρθὴν γραφὴν
 ἡμᾶς ἐγράφαντ' ὅμμασιν πεποιθότες.
 ἐμοὶ γάρ ἐν μωραισι δεῦρ' ἀεὶ χλιδαῖς
 ὑπερκόπως βέβηκεν αἷματος ῥοή,
 νῦν δὲ αὖ τέτραπται κύμασιν παλιρρόθοις
 καὶ πρὸς θάλασσαν αὐθίς ἀψορρόν τρέχει,
 οὐκ ἔνυμμιγένσα παγκρατεῖ κλυδωνίψ
 κόσμῳ τὸ λοιπὸν ῥεύσεται τυραννικῷ.
 καὶ μήν ὁ καιρὸς ἔνυκαλεῖν πανήγυριν
 τὴν τῶν προβούλων, ἐκ τε τῶν σοφωτάτους
 βουλῆς ἐλέσθαι τῆς καλῆς ἔνυμπράκτορας,
 ὅπως τὸ σῶμα τῆσδε γῆς προβήσεται
 ζύγ' ἔξισωσαν τῇ κράτιστ' οἰκουμένῃ
 πόλεων ἀπασῶν, ὥστε καὶ μάχῃ δορὸς
 ἔννόντες εἰρήνη τε, χώπτόταν δέγη
 ἀμφοῖν, ὁμοίως ὥσπερ οἰκείοις πάλαι

As things acquainted and familiar to us,
In which you, father, shall have foremost hand.

SHAKESPEARE, *King Henry IV.* Part II. Act v. Sc. 2.

KING HENRY.

I know thee not, old man : fall to thy prayers ;
How ill white hairs become a fool and jester !
I have long dream'd of such a kind of man,
So surfeit-swell'd, so old, and so profane ;
But, being awake, I do despise my dream.
Make less thy body hence, and more thy grace ;
Leave gormandizing ; know, the grave doth gape
For thee thrice wider than for other men :—
Reply not to me with a fool-born jest ;
Presume not that I am the thing I was ;
For heaven doth know, so shall the world perceive,
That I have turn'd away my former self ;
So will I those that kept me company.
When thou dost hear I am as I have been,
Approach me ; and thou shalt be as thou wast,
The tutor and the feeder of my riots.
Till then, I banish thee, on pain of death,—
As I have done the rest of my misleaders,—
Not to come near our person by ten mile.
For competence of life, I will allow you,
That lack of means enforce you not to evil ;
And, as we hear you do reform yourselves,
We will,—according to your strength, and qualities,—
Give you advancement.—Be it your charge, my lord,

έγχωρίοις τε χρώμενοι δηλώσομεν
ἐν οἷς σὺ δὴ τὸ πλεῖστον ὄρθωσεις, γέρον.

ΑΝΑΞ.

"Ιθ' ἐκποδών, οὐκ οἶδά σ' ὅστις εἰ, γέρον,
τρέπου πρὸς εὐχάς, οὐ γὰρ εὖ πρέπειν λέγω
πολιὰν γελαστῇ φωτὶ καὶ σκώπτῃ κόμην.
δαρὸν μὲν εἴδον νυκτὸς ἐν φαντάσμασι
τοιοῦτον ἄνδρα, πλησμοναῖς ὡγκωμένον,
οὗτος ἀναιδῆ καὶ γέροντα κάθεον·
νῦν δὲ σὺν ἐγερθεὶς φάσμα τοῦτ' ἀπέπτυσα.
τούνθένδε μείζον' ἡ τὸ σῶμα αἰδῶ τρέφε.
τρυφῶν τε παῦσαι· τοῦτο δὲ ἵσθι, τρὶς τόσον
ἡ τοῦσιν ἄλλοις σοὶ τάφου χάσκει μέρος.
μηδὲ αὖ με μώροις σκώμμασιν προσέννεπε,
δοκῶν μὲν ἵστως τὸν αὐτὸν ὅσπερ ἦν πάρος.
Θεὸς γὰρ οἶδε, καὶ τόδε ὄφονται βροτοί,
ὡς δὴ μεθῆκα τοὺς πάλαι τρόπους ἐγώ,
χοῦτα μεθήσω τοὺς πάρος ἔνναόνας.
ὅταν δὲ ἀκούσῃς, ὅν ποτε ἐξώμεν τρόπον
εἰσαῦθις ἡμᾶς ζῶντας, ἐλθέ μου πέλας,
σὺ δὲ αὐθὶς αὖ μοι τῆς ὑπερμέτρου χλιδῆς,
ὡς πρίν, διδάσκαλός τε καὶ τροφεὺς ἔσει,
καὶ νῦν σὲ ἐλαύνω τοῦδε ἀποπτον ἄστεος,
θανούμενος δὲ ἵσθι εἰ κάτει· πάντες δὲ σοὶ
ἔχουσ' ἑταῖροι ταῦτὰ τάπιτίμια.
σῆτον παρέξω, μή τις σύν ὑμᾶς βίον
πείσῃ κάκον ἔργα δρᾶν ἀναγκαία σπάνις.
ὅταν δὲ ἀκούσω σωφρονήσαντας πάλιν,
ἔκαστος ὑμῶν ἐξ ἐμοῦ τι δέξεται,
οἷον κατ' ὕσχὸν καὶ κατ' ἀξίαν, γέρας.

To see perform'd the tenor of our word.

Set on.

SHAKESPEARE, *King Henry IV.* Part II. Act V. Sc. 2.

CHORUS.

Now entertain conjecture of a time,
When creeping murmur, and the poring dark,
Fills the wide vessel of the universe.
From camp to camp, through the foul womb of night,
The hum of either army stilly sounds,
That the fixed sentinels almost receive
The secret whispers of each other's watch :
Fire answers fire : and through their paly flames
Each battle sees the other's umber'd face :
Steed threatens steed, in high and boastful neighs
Piercing the night's dull ear ; and from the tents,
The armourers, accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation.
The country cocks do crow, the clocks do toll,
And the third hour of drowsy morning name.
Proud of their numbers, and secure in soul,
The confident and over-lusty French
Do the low-rated English play at dice ;
And chide the cripple tardy-gaited night,
Who, like a foul and ugly witch, doth limp

ῆπαρχε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
αἱς νῦν ἔφειμαι. στείχετ', οὐ μελληγέον.

ΧΟΡΟΣ.

ΝΥΝ ἐννοοῦ καιρὸν τιν', εὐθ' ὁμορρέθουν
βρόμῳ βάδην ἔποντι διατόρον κνέφας
πληροῖ μέγ' ἀμφιχαῖνον αἰθέρος κύτος.
κατ' εὐφρόνην γάρ κοιλογάστορα ψόφος
βομβεῖ τις Ἀρεως δίδυμος ἐν μεταιχμίοις,
ἄσημον ὑπηχῶν· ὥστε τοὺς τεταγμένους
σχεδὸν δέχεσθαι φύλακας ἀλλήλων πάρα
ψιθυροῦντος λαθραίας ἐνυβόλων παραλλαγάς.
φρυκτοὶ δὲ φρυκτοῖς ἀντιλάμπουσιν, φλόγα
ξανθὴν πνέοντες· ἵνα διοπτεύων Ἀρης
ληγαῖον ὅμηρον δέρκεται, διπλοῦς διπλοῦν.
πώλων δ' ἄρ', ως ἐναντὶ ἐμβριμωμένων
πώλοις, φρυάγματ' οὐράνια, κόμπουν πλέα,
βάλλει δί' ὡτῶν εὐφρόνην· τοὺς δ' ἵπποτας
σκηνῶν ἔσωθεν οἱ σιδηροτέκτονες
πανοπλίᾳ κοσμοῦσι, καὶ σφυρῶν ὑπὸ^{το}
σπουδῆς σταγάς γομφοῦντες εὐπαγῶς ἔχειν
δεινόν τιν' ἡδη φροιμιάζονται κλόνον.
οἱ δὲ ἔξ ἀγρῶν ὅρνιθες ἄδουσιν λιγύ·
χαλκοῦς δὲ κλάζων ὄρθρον ἀγγέλλει βαθὺν
κώδων, τετάρτον φύλακος ως κληρουμένου.
καὶ μηγὸν ἔκει μέν, ἀνδροπληθείᾳ στρατοῦ
ἀβουλίᾳ τε κουφονῷ γαυρούμενοι,
Γαλατῶν ὁ θερμὸς ὑψίφρων τ' ἄγαν λεώς
τοὺς ἀνθαμίλλους τοὺς ἰσους τῷ μηδενὶ^{το}
κύβοις διεμπολῶσιν· ἐν δὲ κερτομεῖ
βραδυστκελῆ τις εὐφρόνην, οἴδη σχολῆ
στυγνῆς ἀμόρφου τ' ἐν τρόποις ἀγυρτρίας

So tediously away. The poor condemned English,
Like sacrifices, by their watchful fires
Sit patiently, and inly ruminante
The morning's danger ; and their gesture sad,
Investing lank-lean cheeks and war-worn coats,
Presenteth them unto the gazing moon
So many horrid ghosts. O, now, who will behold
The royal captain of this ruin'd band,
Walking from watch to watch, from tent to tent,
Let him cry,—Praise and glory on his head !
For forth he goes, and visits all his host ;
Bids them good-morrow, with a modest smile :
And calls them—brothers, friends, and countrymen.
Upon his royal face there is no note,
How dread an army hath enrounded him :
Nor doth he dedicate one jot of colour
Unto the weary and all-watched night :
But freshly looks, and overbears attaint,
With cheerful semblance and sweet majesty ;
That every wretch, pining and pale before,
Beholding him, plucks comfort from his looks :
A largess universal, like the sun,
His liberal eye doth give to every one,
Thawing cold fear.

SHAKESPEARE, *King Henry V.* Act iv.

KING HENRY. QUEEN MARGARET.

K. Hen. My lords, what to your wisdoms seemeth best,
Do, or undo, as if ourself were here.

εἰλύεται χωλὸν πόδ' ἔξελκουσ' ὁδῷ.
οἱ δ', ὡς θανούμεν' εὑμαρῆ προσφάγματα,
ἄνδρες Βρέταννοι τλημόνως φρυκτοῖς πάρα
θακοῦσ', ἀγῶν' ἔων ἐννοούμενοι·
ὅμοι δ' ἔχοντες σχῆμά θ' ὡς λυπουμένων,
γνάθους τ' ἀσάρκους, κούκ άγνυμαστον μαχῶν
στολὴν, Σελήνη νυκτὸς ὄφθαλμῷ βλέπειν
σκιῶν πρέπουσιν ἐμφόβων μιμῆματα.
νῦν τοῦ πανωλοῦς τοῦδε τὸν σεμνὸν στόλον
λοχαγὸν εἰσιδών τις, ὡς σκηνήν τε καὶ
φρουρὸν πρὸς ἄλλοτ' ἄλλον εἰλίστει πόδα,
πῶς οὐκ ἀν εὗξαιτ', ὡς θεοί, δότ' εὐκλεεῖς
τοῖον γενέσθαι μηδὲ ἀκήρυκτον κάρα;
στείχων γάρ οὖν τὸν πάντα ποιμαίνει στρατόν,
ἀσπάζεται δὲ σωφρόνως γελῶν ἄμα,
καὶ δὴ κικλήσκει ἔνγγόνοις, ἄνδρας φίλους,
καὶ ἔνυμπολίτας ἐν τρίτοις προσφθέγμασιν.
ἔν τοι προσώπῳ γ' ἐγένει σῆμ' οὐκ ἔνι,
οἷος ἔνυοιδεν ἐγκυκλούμενος στρατῷ·
οὐδὲ αὐτὸν τι φρουραῖς παντίχοις παρειμένος
ἡμεψε χροιάς ἀνθος· ἀλλ' ὅραν πρέπει
νηγῆς· κόπον δὲ καρτερῶν ὑπερτρέχει,
ἄναξ τύραννον σχῆμα φαιδρωπόν τ' ἔχων·
ῶστ', εἰ τις ὥχρὸν ὅμμα τήκεται τάλας,
τοῦτον δεδορκώσ, αὐτόθεν θαρσύνεται·
οὐ πρευμενής ὄφθαλμός, ὡς τις ηλιος,
κοινόν τι πᾶσιν εἰς πολὺς χαρίζεται,
ψυχρὸν φῦλαις αὐγῆσι θερμαίνων φόβον.

ΒΑΣΙΛΕΤΣ. ΜΑΡΓΑΡΗΤΗ.

ΒΑΣ. "Οσ", ἄνδρες, ὑμὲν ἔνυμβεβούλευται σοφῶς
ψήφοις τε κυροῦν καὶ πάλιν θέσθαι λέγω
ἀπανθ' ὅμοίως ὕσπερ εἰ καντὸς παρῆν.

Q. Mar. What, will your highness leave the parliament?

K. Hen. Aye, Margaret; my heart is drown'd with grief,
Whose flood begins to flow within mine eyes;
My body round engirt with misery;
For what's more miserable than discontent?
Ah, uncle Humphrey! in thy face I see
The map of honour, truth, and loyalty;
And yet, good Humphrey, is the hour to come,
That e'er I prov'd thee false, or fear'd thy faith.
What low'ring star now envies thy estate,
That these great lords, and Margaret our Queen,
Do seek subversion of thy harmless life?
Thou never didst them wrong, nor no man wrong:
And as the butcher takes away the calf,
And binds the wretch, and beats it when it strays,
Bearing it to the bloody slaughter-house;
Even so, remorseless, have they borne him hence.
And as the dam runs lowing up and down,
Looking the way her harmless young one went,
And can do nought but wail her darling's loss:
Even so myself bewails good Gloster's case
With sad unhelpful tears; and with dimm'd eyes
Look after him, and cannot do him good;
So mighty are his vowed enemies.
His fortunes I will weep; and 'twixt each groan
Say—*Who's a traitor? Gloster he is none.*

SHAKESPEARE, *King Henry VI.* Part II. Act III. Sc. 1.

ΜΑΡ. ἐκ τῆσδε βουλῆς ὡς παραυτίκ' ἔξιὰν
γνώμην ἔχεις, ὃ δέσποθ;

ΒΑΣ. ὥδ' ἔχει, γύναι.

ἔμοὶ μὲν ἡ φρὴν ἀλγεσω ποντίζεται
στάζουσιν ἔντος ὄμμάτων πλημμυρῶδα.
τὸ σῶμα δ' ἐστὶν ἐν κακῶν ἀρκυστάτοις,
τί γὰρ κάκιον τῆς ἀθυμίας ἔφυ;
ἀδελφὲ τουμοῦ πατρός, Οὐμφρεδον λέγω,
ἐν σοῖς χαρακτὴρ ὄμμασιν πειθαρχίας
ἔνεστ' ἀλληθείας τε κενόρκου φρενός.
κούκ εἰς τόδ' ὥρας, ὃ φίλον θείου κάρα,
ἀπιστον ὅντ' ἡλεγχά σ', οὐδὲ ἔδειστ' ἐγὼ
μή πως γένοι ἀπιστος ὑστέρῳ χρόνῳ.
καὶ σοι τίς ἀστήρ ἐφθόνησε τῆς τύχης
όθουνεχ' οὐδὲ κοίρανοι γυνή τ' ἐμή
ἀποστερεῖν ζητοῦνσί σ' ἀβλαβῆ βίον;
ἀλλ' οὔτε τούτους οὗτ' ἄρ' ἀνθρώπων τινὰ
ἔβλαψας οὕποτος· ὡς δὲ μόσχον ὄργαμος
δῆσας ἄγει δεσμοῖσι καὶ πλανώμενον
πληγαῖς κολάζων εἴτα πρὸς τὸ φούνιον
ἔλκει σφαγεῖον, τῷδε κούκ ἀλλῷ τρόπῳ
οὗτοι τὸν ἄνδρα νηλεώς ἀπήγαγον.
χῶπωσπερ ἡ τεκούσα σὺν βοῇ τρέχει
ἄνω κάτω ζητοῦσα νήπιον γόνον,
ἥν, θ' ὑστάτην ἐξῆλθε παπταίνουστ' οὖδὲν
ἀπαντά θρηνεῖ φιλτάτου πόθῳ τέκνου,
οὕτως ἔγωγε Γλωστρίου κεδνοῦ τύχας
θρηνῶ δακρύων κάνακωκύω μάτην
καὶ τοῦτον ὀφθαλμοῖσιν ἡμαγρωμένοις
ἀὲι ματεύω κούν ἐπωφελεῖν ἔχω,
τοσοῦτός ἐστι τῶν διωμότων στόλος
δχθρῶν δσοισι δυσμαχεῖ· κείνουν δ' ἐγὼ
τύχας δακρύων ἐν μέσοις λέξω γόνοις,
προδότης τίς ἐστιν; οὐ γὰρ οὖν ὁ Γλώστριος.

KING. WARWICK. SUFFOLK.

King. O Thou that judgest all things, stay my thoughts;
My thoughts, that labour to persuade my soul,
Some violent hands were laid on Humphrey's life!
If my suspect be false, forgive me, God!
For judgment only doth belong to thee.
Fain would I go to chafe his paly lips
With twenty thousand kisses, and to drain
Upon his face an ocean of salt tears;
To tell my love unto his dumb deaf trunk,
And with my fingers feel his hand unfeeling;—
But all in vain are these mean obsequies;
And, to survey his dead and earthly image,
What were it but to make my sorrow greater?

War. Come hither, gracious sovereign, view this body.

King. That is to see how deep my grave is made;
For, with his soul, fled all my worldly solace,
For seeing him I see my life in death.

War. As surely as my soul intends to live
With that dread King, that took our state upon
him
To free us from his Father's wrathful curse,
I do believe that violent hands were laid
Upon the life of this thrice-famed duke.

Suff. A dreadful oath, sworn with a solemn tongue.

ΒΑΣΙΛΕΤΣ. ΟΤΑΡΟΤΙΚΟΣ. ΣΟΤΦΟΛΚΟΣ.

ΒΑΣ.

Ἄλλ' ὁ σὺ πᾶσιν ὅς τὰ τῆς δίκης νέμεις,
ἀπαλλαγάς μοι τῆσδε τῆς γνώμης δίδου,
ἢ νῦν παρειπεῖν σφόδρ' ἐμὴν ζητεῖ φρένα,
ώς κατθανότος Οὐμφρέδου χερῶν βίᾳ.
εἰ δὲ οὖν μ' ὑπῆλθεν ἦδον ὑποψία κενή,
ξυγγνώμον' εἴναι τῶνδε σ' αἰτοῦμαι, Θεός·
σὸν γάρ τὸ κραίνειν ἔστι κούκ ἄλλου δίκην.
ἢ μυρίοις ἀν ἥδεως φιλήμασι
θάλποιμ' ἀν ὠχρὰς στόματος ἐμπεσὼν πύλας,
ῥήξας τε δακρύων ἀλμυρῶν πλημμυρίδα
τέγγοιμ' ἀν ὅψιν τοῦδε, καὶ κωφὸν δέμας
προσηγοροίην φυλτάτους λόγους, χερὸς
ἀγνῶτος οὐκ ἀγνῶτι θιγγάνων χερί.
ἴτω δὲ ὁ φαῦλος τῶν μάτην τιμῶν πόνος·
καὶ τόνδε ἀθρῆσαι τάνδρος ἀψυχον νεκὺν
τί δῆτ' ἀν εἴη πλὴν ἀνάσθια πλέον;

ΟΥΑΡ. στείχους αν ἀσσον, ὡς φέριστε δέσποτα,
ώς ἀν θεωρὸς τοῦδε τοῦ νεκροῦ γένη.

ΒΑΣ. τύμβου μὲν οὖν θεωρὸς ὡς βαθυσκαφῆς
κρύψει με· πρώτα μὲν γὰρ οἰχεται βίου
ἔμοὶ πρόπασα τῇδε σὸν ψυχῆς χάρις·
καπειτα θῦμον τόνδε ὄρῶν τεθνηκότα
ὄρῳ τὸν ἀμὸν οὐκέτ' ἐν φάει βίον.

ΟΥΑΡ. εἴ μοί τις ἐλπίς ἔστιν ἐμὴν τῷ παγκρατεῖ
ψυχὴν ἄνακτι ξυγκατοικήσειν ἐκεῖ,
ὅς ἐκ θεοῦ βρότειν ἡμειψεν δέμας
λύσιν βροτοῦσιν ἐγκότων ἀρῶν πατρός,
ἢ μὴν βιαίαις χερσὶ πιστεύω θανεῖν
τὸ τοῦδε φωτὸς εὐκλεέστατον κάρα.

ΣΟΥΦ. μέγαν τὸν ὄρκον ἐκβαλὼν σεμνοστόμου

What instance gives Lord Warwick for his vow?

War. See, how the blood is settled in his face!

Oft have I seen a timely-parted ghost,
Of ashy semblance, meagre, pale, and bloodless,
Being all descended to the labouring heart;
Who, in the conflict that it holds with death,
Attracts the same for aidance 'gainst the enemy;
Which with the heart there cools, and ne'er returneth

To blush and beautify the cheek again.

But, see, his face is black, and full of blood;
His eyeballs further out than when he liv'd,
Staring full ghastly, like a strangled man;
His hair uprear'd, his nostrils stretch'd with
struggling;

His hands abroad display'd, as one that grasp'd
And tugg'd for life, and was by strength subdued.
Look, on the sheets, his hair, you see, is sticking;
His well-proportioned beard made rough and
rugged,

Like to the summer's corn by tempest lodg'd.
It cannot be, but he was murder'd here;
The least of all these signs were probable.

SHAKESPEARE, *King Henry VI.* Part II. Act III. Sc. 2

YORK.

The army of the queen hath got the field,
My uncles both are slain in rescuing me;
And all my followers to the eager foe

γλώσσης τί δεῖξεις ἐμφανὲς λόγου τέκμαρ;
ΟΥΑΡ. ὥρᾶς παρειῶν τὸν μελαμπαγῆ βρότον;
 ἡ πολλάκις μὲν εἶδον ὥραιον νεκρὸν
 ἀναίματον λευκῆ τε προσφερῆ σποδῷ,
 φ χρὼς ἐτήκετ' ὠχρός, ἀσπάροντα δὲ
 πρὸς σπέρνα θερμὸς κρουνὸς ἐπτησσεν βίου,
 δὸν εἰς ἄγωνα τὸν προκείμενον καλεῖ
 θανάτον πιῶντος ἔνυμπαραστάτην κέαρ.
 στέρνοις δὲ ἐπειτα ψυχρὸς ἐγκαθίσταται,
 φαιδραῖς παρειὰν οὐκέτ' εὐφραίνων ῥοᾶς.
 μέλαινα δὲ αὖ σοι τοῦδε χάιματος πλέα
 ὅψις πλέον δὲ ζῶντος ἀστροφοι κόραι
 προῦχουσιν ὅστων, δυσθέατον εἰσιδεῖν,
 ως ἐν βρόχων δεσμοῖσιν ἄψαντος δέρην.
 ὥρθῃ δὲ θρὶξ ἐστηκε κάκ παλαισμάτων
 ῥῖνες τέτανται· τῶν χερῶν δὲ δάκτυλοι
 ῥιγοῦντ' ἀναπτυχθέντες, ως ὅστις βίου
 ἀπρὶξ ἐχόμενος εἴτ' ἔχειρώθη βίᾳ.
 καὶ μὴν κόμη κεκραμέν' εἰσιδεῖν πάρα
 ὑφάσματ' εὐνῆς· ἥρινὸς δὲ ὡσπερ στάχυς
 ὄμβροκτύποις χειμῶσιν ἐκπορθούμενος,
 χαίτη πέφρικεν εὐτρίχου γενειάδος.
 οὐκ ἔσθ' ὅπως οὐκ ἐνθάδ' ἡττησεν φόνου.
 εὐξύμβολον γάρ ἔστι τοῦτο δοξάσαι
 κάκ τούλαχίστου τῷδε τῶν τεκμηρίων.

ΟΤΟΡΚΟΣ.

Τὸ τῆς ἀνάστης σήμερον νίκην φέρει
 στράτευμα, κάμοὶ ξυμπαραστάτες δύο
 τεθνάσι θείω, κατὶ νωτίζει δρόμον
 παλίσσυτον πᾶς δαίων ἄπο στρατός,

Turn back, and fly, like ships before the wind,
Or lambs pursued by hunger-starved wolves;
My sons—God knows what hath bechanc'd them:
But this I know,—they have demean'd themselves
Like men born to renown, by life, or death.
Three times did Richard make a lane to me;
And thrice cried—"Courage, father! fight it out!"
And full as oft came Edward to my side
With purple falchion, painted to the hilt
In blood of those that had encounter'd him;
And when the hardiest warriors did retire,
Richard cried—"Charge, and give no ground!"
And cried—"A crown, or else a glorious tomb!
A sceptre, or an earthly sepulchre!"
With this we charg'd again: but out, alas,
We bodg'd again; as I have seen a swan
With bootless labour swim against the tide,
And spend her strength with overmatching waves.
Ah, hark! the fatal followers do pursue,
And I am faint, and cannot fly their fury;
And were I strong, I would not shun their fury.
The sands are number'd that make up my life:
Here must I stay, and here my life must end.

SHAKESPEARE, *King Henry VI.* Part III. Act i. Sc. 4.

YORK.

York. She-wolf of France, but worse than wolves
of France,

φεύγει θ' ὅπως ναῦς πνευμάτων ὑπ' οὐρίων
 ἄρνες τ' ἀφ' ὄρμῆς κοιλογαστόρων λύκων.
 νίστης μὲν ὡς πράσσοντιν ἔξεπίσταται
 μόνον τὸ θεῖον, τοῦτο δ' ἔξεστιν λέγειν,
 ὡς ἔξεδειξαν εὐγενεῖς πεφυκότες,
 καλοί τ' ἔτ' εἰσὶν ἡ καλῶς τεθνάσι μοι
 τρὶς μὲν 'Ρίχαρδος φοινίαν ταμών ὁδὸν
 πέλας προσῆλθε τρίς τ' ἐπεξιάκχασεν,
 "ἄγ' ὦ πάτερ, ξύναπτε θαρσήσας μάχην."
 τρὶς δ' αὐτ' 'Εδαρδος πλησίον παρίστατο,
 φοίνικ' ἔχων σιδῆρος ἡματωμένον
 σφαγαῖς φθαρέντων πρὸς βίαν ἐναντίων.
 ἐπεὶ δ' ἔχώρουν εὐκλέέστατοι μάχης
 στρατηλάται, 'Ρίχαρδος ψιωξεν μέγα:
 'Ορμαίνετ' ἄνδρες, μηδὲ βασὶον εἴκετε·
 σκήπτρουν τύχωμεν ἡ μέγ' εὐκλεοῦς τάφου·
 φορῶμεν εἴλα στέφανον ἡ χλαῖναν χθονός.
 ἐπειδ' ἐστὶ ὄρμὴν δεύτερον καθέσταμεν,
 σύδηρος δ' ἔτ' αὐθίς εἰς φυγὴν τετράμμεθα·
 ὕσπερ κύκνος τις ποταμίαν ἀνὰ ρῷην
 μάτην ἐρέσσει φαῦλον ἀθλεύων πόνον,
 ἥσσων θ' ὑπέκει κρείσσοσιν κλυδωνίοις.
 ἕα· λόχος τις δυσμενῆς ἐμοὺς στίβους
 ἰχνοσκοπεῖ, καγγηγε λείπομα σθένους,
 ἔχθρῶν τε φεύγειν οὐκέτ' ἴσχύω κάτον.
 κάνναν εἴ τις ἦν μοι δύναμις, οὐκ ἀνὴθελον
 τούτων ἀλύσκειν μῆνιν· ἀλλ' ἐμοὶ κυρεῖ
 ἄπας ἄριθμος ἡμερῶν τελούμενος·
 ἐνταῦθα γὰρ μέναι με καὶ θανεῖν χρεών.

ΟΤΟΡΚΟΣ.

*Ω Κελτικὴ λύκαινα· Κελτικῶν μὲν οὖν
 λύκων κάκιον· ἢτις ἐν γλώσσῃ τρέφεις

Whose tongue more poisons than the adder's tooth !
How ill-beseeming is it in thy sex,
To triumph, like an Amazonian trull,
Upon their woes, whom fortune captivates !
But that thy face is, vizor-like, unchanging,
Made impudent with use of evil deeds,
I would assay, proud queen, to make thee blush :
To tell thee whence thou camest, of whom derived,
Were shame enough to shame thee, wert thou not
shameless.

Thy father bears the type of king of Naples,
Of both the Sicils, and Jerusalem ;
Yet not so wealthy as an English yeoman.
Hath that poor monarch taught thee to insult ?
It needs not, nor it boots thee not, proud queen ;
Unless the adage must be verified,—
That beggars, mounted, run their horse to death.
'Tis beauty that doth oft make women proud ;
But God, He knows, thy share thereof is small :
'Tis virtue that doth make them most admired ;
The contrary doth make thee wonder'd at :
'Tis government, that makes them seem divine ;
The want thereof makes thee abominable :
Thou art as opposite to every good,
As the antipodes are unto us,
Or as the south to the septentrion.
O, tiger's heart, wrapp'd in a woman's hide !
How couldst thou drain the life-blood of the child,
To bid the father wipe his eyes withal,
And yet be seen to bear a woman's face ?

SHAKESPEARE, *King Henry VI.* Part III. Act I. Sc. 4.

ἐχθρᾶς ἔχιδνης ἵὸν ἀγριώτερον,
 ὡς οὐ γυναικός ἐστιν οἷς ἐνάλλεται
 Τύχη βροτοῦσι τῶνδ' ἐπεγγελῆν κακοῖς,
 θραυστομούσης ἐν τρόποις Ἀμαζόνος·
 ἀλλ' εἰ παρεὰν μὴ προσωπείου δίκτην
 ἄτεγκτον εἰχεις ὅδε, κακὸν ξυνουσίας
 κακῶν ἀναιδῆ, τήδ', ἄνασσ' ὑψηλόφρον,
 ἕμελλον ἦδη πορφυρέη χραίνειν βαφῇ·
 λέγειν γάρ ἔνθεν ἥλθεις ἐξ οἴων τ' ἔφυς
 ἀλις τόδ' αἰσχος ὥστε σ' αἰσχύνην ἔχειν
 μὴ πάντ' ἀναισχυντοῦσαν. ἐν. Νεαπόλει
 τύραννον ἴσχει σχῆμ' ὁ σ' ἐκφύσας πατήρ,
 ἵρων τε Σολύμων Σικελίας τ' ἄρχων διπλῆς
 οὐδὲ Ἀγγλικοῦ βοτῆρος εὐπορεῖ πλέον·
 ἀρ' ἐξ ἀνακτος τοῦδε τοῦ βιοστεροῦς
 ἐκμανθάνεις τὴν ὕβριν; οὐ χρεὼν τάδε,
 ἄνασσ' ὑπέρφρον, σὺνδὲ μὴν λύει τέλη·
 εἰ μὴ βεβαιοῦν δεῖ στὴν παροιμίαν,
 πτωχοὺς ἐφίππους πῶλον εἰς φθορὰν ἔλαν,
 ἀλλ' εἰσὶν ἂς τὸ κάλλος ἐξογκοῖ θαμὰ
 χλιδῆ γυναικας· σοὶ δὲ τῆς γ' εὐμορφίας
 θεὸς ξένιοιδε σμικρὸν ἰσχούση μέρος.
 ἀλλ' ἐν γυναιξὶν ἀρετὴ θαυμάζεται·
 σὲ δὲ αὐτὸν ἔκατι τοῦμπαλιν θαυμαστέον·
 ἀλλ' ἔξισοι νιν δαίμοσιν τὸ σωφρονεῖν·
 σὺ δὲ, ἐνδέουσα τοῦδέ γ', ὥδ ἀπευκτὸς εἰ.
 ἀπλῶς δὲ σοῦ τὰ χρηστὰ πάντ' ἀφίσταται
 ὄσσοντερη ἡμῶν τάπεκενα τῆς χθονός·
 στον μὲν οὖν ἀπεισι τῆς μεσημβρίας
 ἄρκτου κέλευθοι στροφάδεις· ὡς δέρας μάτην
 γυναικόμορφον, τίγρεως κεῦθον κέαρ·
 πῶς δῆτ' ἀποφᾶν τλᾶσα τὸν παιδὸς φόνον
 πατέρα κελεύεις τῷδ' ὄμόρξασθαι δάκρυν,
 ὅψιν δὲ δύως θηλεῖαν ἀξιοῦς φορεῖν;

CASCA. CASSIUS.

Casc. Cassius, what night is this?

Cass. A very pleasing night to honest men.

Casc. Who ever knew the heavens menace so?

Cass. Those that have known the earth so full of faults.
For my part, I have walk'd about the streets,
Submitting me unto the perilous night;
And thus unbraced, Casca, as you see,
Have bar'd my bosom to the thunder-stone.
And when the cross blue lightning seem'd to open
The breast of heaven, I did present myself
Even in the aim and very flash of it.

Casc. But wherefore did you so much tempt the heavens?
It is the part of men to fear and tremble,
When the most mighty gods, by tokens, send
Such dreadful heralds to astonish us.

Cass. You are dull, Casca; and those sparks of life
That should be in a Roman, you do want,
Or else you use not: you look pale, and gaze,
And put on fear, and cast yourself in wonder,
To see the strange impatience of the heavens;
But if you would consider the true cause,
Why all these fires, why all these gliding ghosts,
Why birds, and beasts, from quality and kind;
Why old men, fools, and children calculate;
Why all these things change from their ordinance,
Their natures, and pre-formed faculties,

ΚΑΣΚΑΣ. ΚΑΣΣΙΟΣ.

ΚΑΣΚ. Ποίαν ὄρῶμεν εὐφρόνην, ὡς Κάσσιε;

ΚΑΣΣ. τοῖς γένεσθοῦσι, Κάσκα, κάρτ' ἐφίμερον.

ΚΑΣΚ. τίς πώποτ' εἶδεν οὐρανοῦ τυσαντ' ἄχη;

ΚΑΣΣ. τοσῶνδε γένεσθοῦσι γῆν ἀμαρτῶν πλέαν.
 ἔγωγέν ἀγνιὰς εἰσέβην ὑφεὶς τόδε
 μεσονυκτίοισι σῶμα κινδυνεύμασιν,
 οὐτῷ δέ, ὅπως νῦν εἰσορᾶς, ἄζωνος ὥν
 ἀφῆκα γυμνὸν τῷ κεραυνῷ βέλει
 στέρνον τόδ', εὗτε δέ ἀστραπήφοροι φλόγες
 κόλπον δοκοῦεν οὐρανοῦ μέσον τεμεῖν,
 σέλας πρὸς αὐτὸν καὶ βολὴν ἀντεστάτουν.

ΚΑΣΚ. τί ταῦτ' ἔδρασας τῶν θεῶν πειρώμενος;

βροτῶν γάρ ἔστι δειματουμένων τρέμειν
 δέ τοιούσδε σὺν τεκμηρίοις
 καταιβάτας πέμπουσιν ἀγγέλους θεοί,
 ὅπως ἀνέκτηστοσιν ἀνθρώπους φόβῳ.

ΚΑΣΣ. ἄθυμος εἴ σύ, Κάσκα, 'Ρωμαίων δέ ὅπερ
 πρέπει μάλιστα καρδίας θερμὸν μένος
 ἔχων τόδ' οὐκ ἔδειξας, οὐκ ἔχεις δέ ἵστως.
 ώχρος γάρ ὄρθον τὸν εἰσαθρῶν παραστατεῖς,
 εἰς θαῦμόν ἔστελθὼν καὶ φόβῳ πεπληγμένος,
 ὑπερφυᾶ τόνδ' αἰθέρος βλέπων κότον.
 εἰ τῶνδ' ἀληθεῖς αἰτίας βούλει σκοπεῖν,
 δι' ὧν ὑπερβαίνουσιν ἔννομον φύσιν
 φλόγες τοιαῦτε κάμενηνά φάσματα,
 δι' ὧν γέροντες ηπιόις τε σὺν τέκνοις
 μῶροι λόγοισιν ἐκλογίζονται σοφοῖς,
 δι' ὧν μεταλλαγάντα τῆς πεπρωμένης
 φύσεως ἀπαντα καὶ νόμων προκειμένων
 ὑπερφυᾶς ἡσκησε καὶ δεινοὺς τρόπους,

To monstrous quality; why, you shall find,
 That heaven hath infus'd them with these spirits,
 To make them instruments of fear and warning
 Unto some monstrous state.

Now could I, Casca, name to thee a man
 Most like this dreadful night;
 That thunders, lightens, opens graves, and roars
 As doth the lion in the Capitol:
 A man no mightier than thyself, or me,
 In personal action; yet prodigious grown,
 And fearful, as these strange eruptions are.

SHAKESPEARE, *Julius Cæsar*, Act i. Sc. 3.

LEAR. CORDELIA. KENT.

Lear. Now, our joy,
 Although the last, not least; to whose young love
 The vines of France, and milk of Burgundy,
 Strive to be interest'd; what can you say to draw
 A third more opulent than your sisters? Speak.

Cor. Nothing, my lord.

Lear. Nothing?

Cor. Nothing.

Lear. Nothing can come of nothing: speak again.

Cor. Unhappy that I am, I cannot heave
 My heart into my mouth: I love your majesty
 According to my bond; nor more, nor less.

σκοπῶν ἀληθὲς τῶνδ' ἀνευρήσεις τέκμαρ,
ώς δὴ τὸ θείον τάσδε νῦν μεταλλαγὰς
πάντων ἔθηκε, δείματος τεκμήρια
βροτοῖς, κακῶν τε δεινὰ νουθετήματα.
ἔγωγε μέντοι, Κάσκα, προσφερέστατον
τῆς ἐύφρόνη λέγοιμι' ἀν ἄνθρωπόν τινα,
ὅς γ' ἀστραπὰς ἔησι καὶ βροντήματα,
ἀεί τ' ἀνοίγων νεκροδέγμονας τάφους
βρέμει λέων ὅποιος σὺν τάκροπτόλει·
ὅς συν τὸ ἐμοῦ τε καίπερ σὺ μείζων φύην
ὅμως ἐν ἡμῖν δεινὸν ηὔξηται τέρας,
τυφῶνες ὥσπερ οἴδ' ἐπίσσυτοι πόλουν.

ΛΕΑΡ. ΚΟΡΔΗΛΙΑ. ΚΑΝΤΙΟΣ.

ΛΕ. "Ω γαλμα πατρὸς ὑστατον μὲν ἀλλ' ὅμως
οὐ τοὐλάχιστον, ἡς ἔθ' ἡβώσης ἔρως
δισποὺς ἀνακτας ἀνταγωνιστὰς ἔχει
γάμοις μιγῆναι, τὸν μὲν εὑβοτρυν χθόνα
Κελτῶν νέμοντα, τὸν δὲ γῆν Βυργυνδίαν
γαλακτομήτορ', ἀρ' ἔχεις, ὡ παῖ, λόγου,
δι' οὐ τι μεῖζον τῶν καστιγνήτων μέρος
τρίτον λάβοις ἄν; νῦν γὰρ ἔξειπεν ἀκμή.

ΚΟΡ. ἀλλ' οὐ γάρ, ὀναξ, οὐδὲν ἐνέπειν ἔχω.

ΛΕ. πῶς εἶπας; οὐδέν;

ΚΟΡ. οὐδέν.

ΛΕ. αλλ' ἀπ' οὐδενὸς
οὐδὲν γένοιτ' ἄν· φρᾶζε δευτέρῳ λόγῳ.

ΚΟΡ. οἵμοι τάλαινα, καρδίαν γὰρ οὐκ ἔγω
οἴα τ' ἐπάραι στόματος εἰς ἄκραγ πύλην.
ἔγωγε μέντοι σ', ως προσῆκον, ὡ πάτερ,
οὐδὲν τὸ λίαν οὐτ' ἀρ' ἐνδεῶς φιλῶ.

To gorge his appetite, shall to my bosom
 Be as well neighbour'd, pitied, and reliev'd,
 As thou, my sometime daughter.

Kent.

Good my liege—

Lear.

Peace, Kent!

Come not between the dragon and his wrath :
 I lov'd her most, and thought to set my rest
 On her kind nursery.—Hence, and avoid my sight.

SHAKESPEARE, *King Lear*, Act I. Sc. 1.

ALBANY. KENT. LEAR.

Abb.

Dear sir, forbear.

Kent.

Do ;

Kill thy physician, and the fee bestow
 Upon the foul disease. Revoke thy gift :
 Or, whilst I can vent clamour from my throat,
 I'll tell thee, thou dost evil.

Lear.

Hear me, recreant !

On thine allegiance hear me !—

Since thou hast sought to make us break our
 vow,
 (Which we durst never yet,) and with strain'd
 pride,

To come betwixt our sentence and our power :
 (Which not our nature nor our place can bear,)
 Our potency made good, take thy reward.

τῆσδ' οὐκ ὀκνοῦσιν ἀγρίαν πλῆσαι γνάθον,
ἔγὼ προθύμῳ καρδίᾳ ἔνωσομαι,
ἐποικτερῷ τε, καὶ τροφὰς παρέξομαι,
οὐχ ἥστον ἡ σὲ τὴν πρὸν ἥδιστην κόρην.
KAN. ὠναξ, σὺ δὲ ἀλλ' ἄκουε τῶν ἐμῶν λόγων.
ΔΕ. οὐ σιγῇ ἀνέξει μηδὲ ἐτ' ἀντίπρωρος εἰ
τεθηγμένῳ δράκοντι; τήνδε ἔγὼ τὸ πρὸν
μάλιστα πασῶν ἥγάπησα, καὶ φέλαις
τροφαῖς νῦν φύμην γηροβοσκήσειν ἔμε·
ἀλλ' ἔρρ, ἀποπτος ἔρρε τῶνδε ἀπ' ὄμμάτων.

ΑΛΒΑΝΙΟΣ. ΚΑΝΤΙΟΣ. ΔΕΑΡ.

ΑΛΒ. *Ωναξ, ἐπύσχες.
KAN. οὐ τὸ πᾶν ἔξεργάσει,
τὸν σὸν κτανὼν ἰατρὸν εἶτα τῇ νόσῳ
τῇ παγκακίστῃ τάπιχειρα προσνεμεῖς;
ἥν γὰρ σὺ μὴ θῆς τήνδε ἀκύρωτον δόσιν,
ἔως ἂν ἐτοφάρνυγγος ιστάναι βοὴν
ταύτης δύνωματι, πλημμελοῦντ' ἐρῶ σ' αἴεν.
ΔΕ. ἄκουε, πρός σε τῶν θεῶν, ἄκουε δῆ,
ῳ θρέμμῳ ἀπιστον ἀνθ' ὅτου πεῖσται μὲν ἐτλης
τήνδε ὥστε λῦσαι Ζηνὸς ὄρκίαν θέμιν,
μήπω τοιαῦτα δυστεβεῖν ἐπηρμένον,
ὅγκου θ' ὑπερβολαῖσι τῆς τοῦ ἔξουσίας
γνώμης τοῦ ἐτόλμας ἐμποδῶν ἐλθεῖν ἐμοί,
ἥν τολμαν οὐτ' ἀν εὐγενῆς ἐμὴ φύσις
οὐτ' οὐδὲν τὸ σεμνὸν βῆμ' ἀνάσχοιτ' ἀν τοδε·
εἰ κύρος ἔχω τῶνδε, νῦν δώσεις δίκην.
σὺ πέντε ἔχοις ἀν ἡμερῶν τριβῆν ἐν αἷς
ξυλλεκτέον σοι τὴν ἀναγκαίαν τροφήν,

Five days we do allot thee, for provision
 To shield thee from diseases of the world ;
 And, on the sixth, to turn thy hated back
 Upon our kingdom : if, on the tenth day fol-
 lowing,

Thy banish'd trunk be found in our dominions,
 The moment is thy death. Away ! by Jupiter,
 This shall not be revok'd.

Kent. Fare thee well, king : since thus thou wilt appear ;
 Freedom lives hence, and banishment is here.
 The gods to their dear shelter take thee, maid,
 That justly think'st, and hast most rightly said :
 And your large speeches may your deeds ap-
 prove,
 That good effects may spring from words of
 love.—

Thus Kent, O princes, bids you all adieu ;
 He'll shape his old course in a country new.

SHAKESPEARE, *King Lear*, Act I. Sc. 1.

LADY MONTAGUE. BENVOLIO. MONTAGUE.

L. Mon. O where is Romeo ? Saw you him to-day ?
 Right glad I am he was not at this fray.

Benv. Madam, an hour before the worshipp'd sun
 Peer'd forth the golden window of the east,
 A troubled mind drove me to walk abroad ;
 Where—underneath the grove of sycamore,

πρὸς τὰς βροτείας οἵ ἐπαρκέσει νόσους·
 ἄνωγα δὲ ἑκταῖον σε, μισητὸν κάρα,
 παλίσσυτον δράμημα νωτίσαι πάτρας
 ἀπουρού· εἰ γὰρ οὖν μεθ' ἡμέρας δέκα
 τὸ σὸν τις ἔξαγωτον εὐρήσει δέμας
 ἐπ' ἔντος οἰκοῦν τῆσδε τερμόνων χθονός,
 βίου τελευτὴν ταῦτό σοι φέρει φάος.
 ἔρρ' ὡς τάχιστα· Ζῆνα γὰρ μαρτύρομαι,
 ἄραρε ταῦτα, κοῦ μεταστραφήσεται.

KAN. χαῖρ' ἡμὶν, ὄντες, καὶ γὰρ εἶπερ ὡδὸς ἔχεις,
 τοῦλενθερον μὲν τῆσδε ἀπήλλακται χθονός,
 φεύγουσι δὲ οἱ μίμνοντες ἔχθιστην φυγὴν.
 σὲ μὲν, κράτιστον παρθένου φίλης κάρα,
 ὑπόστεγον δέχοντο πρενυμενῆς θεοί,
 η̄ φρὴν γὰρ ὄρθη, κώρθος ἐξ ἵσου λόγος.
 σφῶ δὲ, ὃ ἔνναιμοι τῇδε δίπτυχοι κόραι,
 δεῖ νῦν ὅπως ὅμοια τοῖς μακροῖς λόγοις
 τῷργ' εἰς ἀλεγχον δέξιάτα δείξετον,
 ἀσθλὸν τὸ ἐπεσται ὥρμασιν φίλοις τέλος.
 οὕτω τὸ χαίρειν πολλὰ Κάντιος λέγει
 ὑμῖν, ἄνακτες, πᾶσι· τὰς δὲ πρόσθ' ὁδοὺς
 σώσει ξένος περ ἐν ξάνη βεβῶς χθονί.

ΔΕΣΠΟΙΝΑ. ΒΕΝΤΩΛΙΩΝ. ΜΟΝΤΑΓΕΤΣ.

ΔΕΣ. Ποῦ 'Ρωμέων μοι; σήμερόν σφ' εἴδεις σύ που;
 ὡς ἀσμένη τῇ μητρὶ τῆσδε ἀπῆν μάχης.
BEN. οὕτω μέν, δὲ δέσποινα, χρυσαυγῆ φλόγα
 προύφην' ὁ σεμνὸς ἥλιος δι' ἀντολῶν,
 καὶ μὲν ταραγμοῖς τῶν φρενῶν πεπτωκότα
 ἥπειγε φροντὶς δωμάτων ἔξω περᾶν.
 καν τῷδε ἀν' ἄλσος σύκινον πρὸς ἀσπέραν

That westward rooteth from the city's side—
So early walking did I see your son :
Towards him I made, but he was 'ware of me,
And stole into the covert of the wood.
I, measuring his affections by my own—
That most are busied when they're most alone—
Pursued my humour, not pursuing his,
And gladly shunn'd who gladly fled from me.

Mon. Many a morning hath he there been seen,
With tears augmenting the fresh morning's dew,
Adding to clouds more clouds with his deep sighs:
But all so soon as the all-cheering sun
Should in the furthest east begin to draw
The shady curtains from Aurora's bed,
Away from light steals home my heavy son,
And private in his chamber pens himself;
Shuts up his windows, locks fair daylight out,
And makes himself an artificial night ;
Black and portentous must this humour prove,
Unless good counsel may the cause remove.

Ben. My noble uncle, do you know the cause ?

Mon. I neither know it, nor can learn of him.

Ben. Have you importun'd him by any means ?

Mon. Both by myself and many other friends ;
But he, his own affection's counsellor,
Is to himself—I will not say, how true—
But to himself so secret and so close,
So far from sounding and discovery,

πόλει πρόσουρον γῆθεν ἐρδὸν ωμένον
στείχοντα σὸν παιδὸν ὡδὸν ἔων εἰσορῶ.
καὶ πρὸς νῦν ἐρπον, οὐκ ἐλάνθανόν γε μήν,
ῦλης δὲ ὑπαυλον δασκίον κλέπτει πόδα.
καγὼ τὰ κείνου καρδίας ὄρμήματα
τοῖς τοῦδε τάνδρος ἔνυμετρών, ἢ πλεῖστα δὴ
πράσσει τότ', εὐτ' ἀν πλεῖστ' ἐρημίαν ἄγγι,
ἔσπευδον οὐμὸς οἱ με θυμὸς ἥγαγεν,
κείνου προτιμῶν οὐδέν, ἡδέως μὲν οὖν
τὸν ἡδέως με φυγγάνοντα φυγγάνων.

MON. οὐ νῦν κατ' ὄρθρον πρῶτον, ἀλλὰ πολλάκις
ἀνδρῶν ἐς ὅψιν ἥλθεν, ὡς ἔκει παρὸν
δρόστους νεωρεῖς αὐξάνει δακρύμασιν,
θρήνων τ' ἀνιεὶς αἰθέρια φυσήματα
πρὸς τοῖς νέφεσιν ἄλλα προσβάλλει νέφη.
εὐτ' ἀν δὲ πρῷος ὁ πάντα θερμαίνων θεὸς
δηλοὶ πρόσωθεν ὡς ἀναπτύξων πάλιν
Ἡοὺς κνεφαῖα δεμνίων πετάσματα,
ἡδὴ τόθ' οὐμὸς πᾶς ὁ δύσθυμος φύγῃ
φάους ἀποπτος ἐς δόμους κλέπτει πόδα,
ἴσω δὲ θαλάμων κλείεται μόνος μόνων,
μοχλοῖς τ' ἀπέρξας ἀγὸν ἥμέρας φάος
ἐμήσαθ' οὐτως εὐφρόνην οὐκ εὐφρόνην.
πῶς δὲ οὐ δύσορνις δύσποτμος θὲρος
τάνδρος γένοιτ' ἄν, μὴ φρενῶν εὐθουλίᾳ
ἀφανούς λυθείσης αἰτίας ἥτις κυρεῖ;

BEN. τὴν δὲ αἰτίαν οἰσθ', εὐγενὲς θείου κάρα;

MON. οὐτ' οἶδα κείνου τὸ ἐκμαθέν ἀμήχανον.

BEN. ἀνιστόρησας γάρ σφε πρὸς τὸ λιπαρές;

MON. ἔγωγε σὺν πολλοῖσι τῶν φίλων ὁ δὲ

τὸν αὐτὸς αὐτοῦ θυμὸν οἰακοστροφῶν—

ἔρω μὲν οὐχὶ πιστὸς ὡς αὐτῷ κυρεῖ,

κρύπτει δέ, κρύπτει σῆγ' ὑπὸ στέρνους τάθος.

As is the bud bit with an envious worm,
 Ere he can spread his sweet leaves to the air,
 Or dedicate his beauty to the sun.
 Could we but learn from whence his sorrows
 grow,
 We would as willingly give cure, as know.

SHAKESPEARE, *Romeo and Juliet*, Act I. Sc. 1.

JULIET.

I have a faint cold fear thrills through my veins,
 That almost freezes up the heat of life.
 I'll call them back again to comfort me :—
 Nurse !—What should she do here ?
 My dismal scene I needs must act alone.—
 Come, phial.—
 What if this mixture do not work at all ?
 Must I of force be married to the county ?
 No, no ;—this shall forbid it ;—lie thou there.—

[*Laying down a dagger.*

What if it be a poison, which the friar
 Subtly hath minister'd to have me dead ;
 Lest in this marriage he should be dishonour'd,
 Because he married me before to Romeo ?
 I fear it is ; and yet, methinks, it should not,
 For he hath still been tried a holy man ;
 I will not entertain so bad a thought.—
 How if, when I am laid into the tomb,
 I wake before the time that Romeo

ἄβυσσον, ἀξύμβλητον, οὐά περ κάλυξ
 φθονερᾶς πρὸς εὐλῆς τήκεται δηχθεῖσα, πρὶν
 πρὸς αἰθέρ' ἥδη φυλλάδ̄ εὐώδη φύει,
 καὶ φωσφόρῳ τὸ κάλλος ἀναβεῖναι θεῷ.
 ημεῖς δὲ ἡ πάσχει κεῦνος εἰ πυθοίμεθα
 δόθεν τέφυκεν, ἐξ ἵστης προθυμίας
 ἄκος τομάτων πηγάτων πόροιμεν ἄν.

ΙΟΤΛΙΕΤΤΑ.

Ψυχρός μὲν ὑφέρπει περιπιτνῶν τε καρδίαν
 σχεδόν τι θερμὸν ἀλμα πήγνυσιν τρόμος.
 καλῶ νιν αὐθίς, ὡς τοῦτο εὐθαρσῆ κέαρ;
 ὥῃ τρόφῳ ὥῃ· καὶ τροφοῦ τί μὲν ὁδε δεῖ;
 δεινὸν μόνη μοι κανύχειρι δραστέον
 ἔργον τοῦτο· εἴ τον, ὡς δέπας—πῶς δὲ εἰ ποτὸν
 οὐκ ἀν γένοιτο τοῦτό μοι δραστήριον;
 ἀρ ὦν τικροῖσι χρή με πρὸς βίαν γάμοις
 Πάριδι ζυγῆναι; πῆμα δύσφορον τόδε.
 ἀλλ’ οὐδαμῶς· οὐχ, ὡδέ γ’ ἀνθωπισμένην.
 ὡς ὡδέ ἔχόντων τῇδε μοι κεῖσο ξίφος.
 τί δὲ εἰ τοῦτο ἴερεὺς θανάσιμον τεύχας ποτόν,
 γάμον μὲν ἐπιγνοὺς δεύτερον γαμουμένην,
 κτενεῖ δόλοισι, μή τιν’ αἰσχύνην λάβῃ
 δι πρὶν γε Ῥωμέωνί μὲν ἔξενεν πόσει;
 οἷμ’ ὡς ἀθυμῶ, καίπερ, ὡς δοκῶ, μάτην,
 ἀνήρ γάρ ἔργοις ὁσιος ὧν ἐλέγχεται.
 κακὴν μὲν οὕτω φροντῖδ̄ ἐκποδῶν βαλῶ.
 τί δέ την, ὅτ’ ἐν μνχοῖσι κείσομαι τάφου,
 πρὶν μὲν ἔξαπαλλάξοντα προσβῆναι πόσιν,
 ὑπνος σκεδασθῆ; τοῦτο δὴ τὸ δεῖμά μοι
 ἀρ οὐκ ἀπειπεῖν δεῖ μὲν ὑπ’ ἀσθματος κεῖην,
 ἄντρων ὑπαλον, ὧνπερ ἀνόσιον στόμα
 πνοαῖσιν ἀγναῦς οὐκ ἐπιστείχειν θέμις,

Come to redeem me? There's a fearful point!
Shall I not then be stifled in the vault,
To whose foul mouth no healthsome air breathes in,
And there die strangled ere my Romeo comes?
Or, if I live, is it not very like,
The horrible conceit of death and night,
Together with the terror of the place—
As in a vault, an ancient receptacle,
Where, for these many hundred years, the bones
Of all my buried ancestors are pack'd;
Where bloody Tybalt, yet but green in earth,
Lies festering in his shroud; where, as they say,
At some hours in the night spirits resort;—
Alack, alack! is it not like, that I,
So early waking,—what with loathsome smells,
And shrieks like mandrakes' torn out of the earth,
That living mortals, hearing them, run mad;—
O! if I wake, shall I not be distraught,
Environed with all these hideous fears?
And madly play with my forefathers' joints?
And pluck the mangled Tybalt from his shroud?
And, in this rage, with some great kinsman's bone,
As with a club, dash out my desperate brains?
O! look! methinks I see my cousin's ghost
Seeking out Romeo, that did spit his body
Upon a rapier's point:—stay, Tybalt, stay!—
Romeo, I come! This do I drink to thee.

SHAKESPEARE, *Romeo and Juliet*, Act iv. Sc. 3.

κάκει θανοῦμαι πνεύματος τηγωμένη,
 πρὶν Ῥωμέωνα δεῦρό μοι σπεύδειν ὄδον;
 καὶ ζῶσα, πῶς δῆτ' οὐκ ἀν ἐκσταίην φρενῶν
 Αἴδου ξύνοικος οὖσα δυσφιλεῖ σκότῳ,
 βροτοστυγή τε τήνδ' ἔχουσ' οἰκουρίαν
 θηκῆς παλαιῶν νεκροδέγμονος βροτῶν,
 ἐν ἦ ταφέντα πολλὰ κάκ πολλοῦ χρόνου
 ὅστα κέχωσται τῶν ἐμῶν γενητόρων,
 χῶ φοίνιος Τύβαλτος εὖ περισταλεῖς
 κεῖται, νέον τ' ἔθ' ὑπτίασμα τήκεται,
 ἵν ἐμβατεύειν νέρτερος φιλοῦσ' ἀεὶ
 καιρὸν λαβόντες νυκτός, ὡς φασιν βροτοῖ;
 φεῦ, φεῦ· ποίαν ποτ' εἰκὸς ἐξ ὑπνου μ' ἀνάστασιν
 μένειν, ἄωρος ηνίκ' ἔξεγείρομαι,
 ἀτμοῖς τὸ πρώτον, κάτα Μανδραγορῶν ὅπως
 ἔνυνοντ' ἴνγμοις γῆς ἀπεσπαραγμένων,
 οὓς ἦν κλύώσιν οἵτινες βλέπουσι φῶς
 λυτσῶντες φᾶσιν τὸντος οὖδ' ἐπήβολοι φρενῶν;
 αἱ αἱ καθεύδοντ' ηνίκ' ἀν λήξω ποτέ,
 πῶς οὐχὶ πλαγκτὸς οὖσα βήσομαι, κύκλῳ
 φοβεροῖσιν εἰλιχθέωσα τοῖσθε δείμασιν;
 οὐκ ἄρθρα τῶν πρίν, τῆπι ὡς ἀθύρματα,
 κινοῦσα πατέρων, τὸν καθηματωμένον
 πεπλωμάτων Τύβαλτον ἔξανασπάσω,
 μανίαις θ' ἀλούστα ταισδέ εὐγενῶν τινὸς
 προγόνων ἀταρβεῖ, ῥόπτρον ὡς, ὁστοῦν χερὶ²
 πάλλων ἔπειτα θερμὸν αἰμάξω κάρα;
 ὄρᾶς; δοκῶ γὰρ ἔνγγόνον καὶ νῦν σκιὰν
 τὸν Ῥωμέωνα προσβλέπειν θηρωμένην,
 ὃς νυ περιβαλὼν ἀμφιπλῆγι φασγάνῳ
 ἐνόσφιστος; ὡς Τύβαλτε, σὸν σχάσον πόδα.
 κρατήρα δὲ ηδη τόνδε, Ῥωμέων, ἔγῳ
 φίλῳ φίλῃ σπάνδουσα σοὶ προσέρχομαι

ROMEO.

O my love ! my wife !
Death, that has suck'd the honey of thy breath,
Hath had no power yet upon thy beauty ;
Thou art not conquer'd ; beauty's ensign yet
Is crimson in thy lips and in thy cheeks,
And death's pale flag is not advanced there.—
Tybalt, liest thou there in thy bloody sheet ?
O what more favour can I do to thee,
Than with that hand that cut thy youth in twain,
To sunder his that was thine enemy ?
Forgive me, cousin !—Ah ! dear Juliet,
Why art thou yet so fair ? shall I believe
That unsubstantial death is amorous ;
And that the lean abhorred monster keeps
Thee here in dark to be his paramour ?
For fear of that I will stay with thee ;
And never from this palace of dim night
Depart again ; here, here will I remain
With worms that are thy chambermaids ; O here
Will I set up my everlasting rest,
And shake the yoke of inauspicious stars
From this world-wearied flesh.—Eyes, look your last !
Arms, take your last embrace ! and lips, O you
The doors of breath, seal with a righteous kiss
A dateless bargain to engrossing death :—

ΡΩΜΕΩΝ.

"Ω φιλτατον στέργηθρον, ἡ ξύνεν' ἔμη·
 ὁ πνεύματος σοῦ θάνατος ἐκπιών μέλι
 εὐμορφίαν σὴν οὐ τί πω πορθεῖν σθένει·
 οὕτω κρατεῖ σους καλλόντης μὲν οὖν ἔτι
 σημεῖον ἐν σοίς χείλεσιν λαμπρὸν πρέπει,
 λαμπρὸν παρειάς, οὐδὲ ἐκεῖ νικηφόρος
 ὠχρὸς τρόπαιον θάνατος ἵστησιν παρών.
 ἀρ' οὖν, Τύβαλτε, φοινίασιν ἐν στολαῖς
 κεῖσαι; τίν' ἀν φέροιμι σοὶ μείζω χάριν
 η τῷ διάφθείραντι σὴν ηβῆν ξίφει
 πορθεῖν τόδ' ἀνδρός σοι μέγ' ἔχθιστον δέμας;
 ὃ ξύγγον', ισθι γ' ἀλλὰ συγγνώμων ἔμοι.
 'Ιουλίᾳ μοι φιλτάτη, τί δῆτ' ἔτ' εἰ
 τῷμορφος οὗτος; ἄρα πείθεσθαι με δεῖ
 ως ἔηρὸς Αἴδης καρδίαν ἐκπλήσσεται
 ἕρωτι, χῶς τὸ στυγνὸν ἐν σκότῳ δάκος
 κρυπτῆς ὑπαγκάλισμα Κύπριδός σ' ἔχει;
 τόδ' οὖν φοβηθεὶς στήσομαι σοῦ πλησίον,
 οὐδὲ αὖ μελαίνης δῶμ' ἔρημώσω τόδε
 νυκτὸς τὸ λοιπόν· ἐνθάδ' ως αὖ μενῶ
 σκώληξι σᾶσι δμωαῖσι συμπαραστατῶν·
 τί μήν; τὸν αἰὲν κἀτέλευτον ἐνθάδε
 εῦδοιμ' ἀν ψυνον, καπὸ τοῦδε σώματος
 παλιγκότων ρύψαιμ' ἀν ἀστέρων ζυγόν,
 τοῦ ζῆν κορεσθείς. ὅμμαθ' ὑστατον βέλος
 νῦν βάλλεθ'. ὑστατ' ἀσπάσασθ' ἀσπάσματα,
 βραχίονες χειλη τε, πνεύματος πύλαι,
 βέβαια κυροῦτ' εἰς αὖ ξυνθήματα
 δεινὸν πρὸς Αἴδην ἐνδίκῳ φιλήματα
 πρόσελθε, πόμπ' ἀηδές, ηγεμῶν πικρέ,

Come, bitter conduct, come, unsavoury guide !
Thou desperate pilot, now at once run on
The dashing rocks thy sea-sick weary bark !
Here's to my love!—O, true apothecary !
Thy drugs are quick.—Thus with a kiss I die.

SHAKESPEARE, *Romeo and Juliet*, Act v. Sc. 3.

POLONIUS.

Yet here, Laertes ! aboard, aboard, for shame ;
The wind sits in the shoulder of your sail,
And you are staid for :—there,—my blessing with
you ;
And these few precepts on thy memory
See thou character. Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel ;
But do not dull thy palm with entertainment
Of each new hatch'd unledged comrade. Beware
Of entrance to a quarrel : but, being in,
Bear it that the opposer may beware of thee.
Give every man thine ear, but few thy voice :
Take each man's censure, but reserve thy judgment.

κάμοι, δύστελπις ὡς κυβερνητής, σκάφος
λαβροῦσιν ἥδη κύμασιν διαρράγεν
φθάσας ὕκειλον πρὸς κραταιλεως πέτρας.
σπένδω μὲν οὖν κρατῆρα τῆς ἐρωμένης.
ῳ πίστ' ἵατρέ, φάρμαχ' ὡς εὐθνήσιμα
ἔτενξις ἡμῶν ὥδε δὴ τεθνήξομαι
φύλοις ἐρείδων χείλεσιν φύλον στόμα.

ΠΟΛΩΝΙΟΣ.

"ΑΡ' ὥδε τρίβειν, Δάρτι', οὐκ αἰδεῖ τριβάς;
οὐκ εἰ' ἀπελθὼν ναὸς ἔμβήσει σκάφος;
οὐ θᾶσσον; ἥδη λαῖφος ἐγκαθίζεται
οὐρος, μένει θ' ἄπαντα σὴν ἐπείσοδον.
εὐδαιμονοίτης τὰξ ἐμοῦ, ταύτην θ' ἄμα
παραίνεσιν βραχεῖαν ἐν δέλτοις φρενῶν
δεῖ σ' ἐγγράφεσθαι, μή τι φροντίδων ὅδὸν
γλώσσῃ πρόφαινε, μηδὲ ἐπεξελθεῖν θέλε
ἔργοις τὰ μὴ νῷ πρόσθεν εὖ μετρούμενα.
μὴ πᾶσι κοινός, εὐπροσήγορος δὲ ὅμως,
γενοῦ σί, χῶσις τῶν ξυναόνων φύλοις
ξύνοισθ' ἀλληλῶς οὖσιν, εἰς πεῖραν μολών,
προσπασσάλευε τούσδε πρὸς τῇ σῇ φρενὶ
χαλκηλάτοις δεσμοῖσι· μηδὲ σὴν χέρα
ἄμβλυνε πανδόκοισι δεξιούμενος
ἀσπάσμασιν τοὺς χθές τε καὶ πρότην φύλους.
μὴ πρῶτ' ἐσέλθῃς νεῦκος, εὐλαβητέον,
ὅταν δὲ ἐσέλθῃς, ὥδε προσφέρου, τέκνον,
ὅπως φοβηθείς σ' οὐχθρὸς εὖ φυλάξεται
πολλοῖς μὲν ὡτα, φθέγμα δὲ αὖ παύροις διδου.
τὰ παντὶ δόξαντ' ἐννοοῦν, γνώμην δὲ σὴν
ἐπίσχες· ἦν δὲ ἀν χρημάτων ἐῇ πόρος

Costly thy habit as thy purse can buy,
But not express'd in fancy ; rich, not gaudy :
For the apparel oft proclaims the man ;
And they in France, of the best rank and station,
Are most select and generous, chief in that.

SHAKESPEARE, *Hamlet*, Act I. Sc. 3.

THEOPHILUS. ANTONINUS. DOROTHEA.

The. Now, proud contemner
Of us and of our gods, tremble to think
It is not in the Power thou serv'st to save thee.
Not all the riches of the sea, increas'd
By violent shipwrecks, nor the unsearch'd mines,
(Mammon's unknown exchequer,) shall redeem thee :
And therefore, having first with horror weigh'd
What 'tis to die, and to die young ; to part with
All pleasures and delights ; lastly, to go
Where all antipathies to comfort dwell ;
Furies behind, about thee, and before thee ;
And, to add to affliction, the remembrance
Of the Elysian joys thou might'st have tasted,
Hadst thou not turn'd apostate to those gods
That so reward their servants ; let despair
Prevent the hangman's sword, and on this scaffold
Make thy first entrance into hell.

χλιδὴν πρόσαψον εἰμασιν, καὶ ταῦτα μὴ
παναιόλοισι σχῆμασιν πεπλεγμένην.
καλοί περ ὅντες μὴ φλέγωστοι ίδειν πέπλοι,
στολὴ γάρ ὡς τὰ πολλὰ κηρύσσειν φιλεῖ
τὸν ἄνδρα, ὅποιος· οἱ δὲ Κελτικῆς χθονὸς
τιμῆς φέριστοι καν πόλεως πρώτῳ ζυγῷ
μάλ’ ἔκκριτον κυρουσι δαψιλές τ’ ἔθνος
ἄλλως τε πάντως καὶ στολῶν χλιδήμασιν.

ΘΕΟΦΙΛΟΣ. ΑΝΤΩΝΙΝΟΣ. ΔΩΡΟΘΕΑ.

ΘΕΟ. Σὲ τὴν ἀτιμάζουσαν ὥδη ὑπερφρόνως
ἡμᾶς τε καὶ θεούς, νῦν σ' ὑφερπέτω τρόμος,
τόνδη ἐννοοῦσαν δάιμον' οὐ λάτρις κυρεῖς
ώς οὐ σθένει σε τῶνδη ἀπαλλάξαι κακῶν.
οὐ γάρ τὰ πόντου χρήματ' εἰ λέγοις, γύναι,
ναναγίσωι παμφόροις ηὔξημένα,
οὐδὲ αὖ μετάλλων σ' ἀπόκρυφοι κατώρυχες
λύσουσι, Πλούτουν κρυπτὰ θησαυρίσματα,
τοῦ μὴ σφαγῆναι· τοίγαρ ἐνθυμούμενη
ώς δεινόν ἔστι πρώτα μὲν τὸ κατθανεῖν,
νέαν δὲ ἔπειτα τερπνὸν ἡδονῶν γάνος
λιπεῖν, ἵνσαν ἐνθὲ ἀεὶ τάνατία
τερπνοῦσι ναίει, καὶ παραστασῶν ἀμα
πρόσθεν τὸ ὅπισθέν τ' ἐν κύκλῳ τὸ Ἐρινύων,
ἀεὶ σε, μεῖζον ἄλλο πρὸς κακοῖς κακόν,
μνήμη ταράξει μακαριωτάτης τύχης,
ἥς οὐκ ἀν ἡσθα τὸν δι' αἰῶνος χρόνον
ἄγευστος, εἰ μὴ τῶνδη ἀπεστάτεις θεῶν,
οἱ ταῦσδε ἀμοιβᾶις ἀντιδωροῦνται φίλους—
ἐκ τῶνδη ἄθυμος οὖσα ποιώμον ξίφους
φθάσον σὺ πληρήν, πρὸς δὲ ἐπίξηνον τόδε
προβᾶστ' ἔσελθε Τάρταρον πρὶν καὶ θανεῖν.

An.

Unmov'd, by Mars ! as if she were assured
 Death, looking on her constancy, would forget
 The use of his inevitable hand.

The. Derided, too? dispatch, I say.*Dor.*

She smiles,
 That gloriest in having power to ravish
 A trifle from me I am weary of,
 What is this life to me? not worth a thought ;
 Or, if it be esteem'd, 'tis that I lose it
 To win a better : even thy malice serves
 To me but as a ladder to mount up
 To such a height of happiness, where I shall
 Look down with scorn on thee, and on the world ;
 Where, circled with true pleasures, placed above
 The reach of death or time, 'twill be my glory
 To think at what an easy price I bought it.

MASSINGER, *Virgin Martyr*, Act iv. Sc. 3.

CHARALOIS.

If they will not,

They are too old to learn, and I too young
 To give them counsel ; since, if they partake
 The understanding and the hearts of men,
 They will prevent my words and tears : if not,
 What can persuasion, though made eloquent
 With grief, work upon such as have changed natures
 With the most savage beast ? Blest, blest be ever
 The memory of that happy age, when justice
 Had no guards to keep off wrong'd innocence

ΑΝΤ. τί φῶμεν; οὐδὲν ἐπτοημένη γελῆ,
ώσει δοκούσα θάνατον, εὐθαρσῆ φρένα
σέβοντ', ἀφύκτους οὕποτ' ἐμβαλεῖν χέρας.
ΘΕΟ. μῶν κάγγελῷ μοι; σοῦσθ' ἐπεὶ οὐ μελλητέον.
ΔΩΡ. ὡ μῶρ', ἀγάλλει δυνατὸς ὥν ἔξαρπάσαι
φλαῦρόν τι χρῆμα, δύσφορον δὲ ἐμοὶ βάρος.
τὸ ζῆν τί γάρ μοι τοῦτ'; ἐν οὐδενὸς μέρει
σπουδῆς μὲν οὖν τῆσδ' ἄξιον μόνης, ὅτι
τοῦδ' ἄντι δεῖ με κρείσσον' ἀλλάξαι βίον.
καὶ μὴν πικρός σου, κλίμακος δίκην, κότος
τοιούδε ἐσ ὑψος ὀλβίας μὲν ἀρεὶ τύχης,
ὅθεν σὲ καταφρονοῦσα γῆν τ' ἐπόφορα,
αἱρεῖ τ' ἐνούση γνησίαις ἐν ἡδοναῖς
ὑπέρ τε θάνατον καὶ χρόνον καθημένη
γαύρωμα τοῦτο καὶ κλέος γενήσεται
σμικροῦ πρίασθαι μακαριωτάτην τύχην.

ΧΑΡΑΔΟΙΟΣ.

'Αλλ' ἦν τι μὴ θέλωσι, μανθάνειν βαρὺ
τοὺς τηλικοῦσδε καὶ διδάσκεσθαι φρονεῖν
δοκεῖ πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν.
εἰ γὰρ μετείη τῆς κατ' ἄνθρωπον φρενὸς
καὶ καρδίας τούτοισι, τοὺς ἐμοὺς λόγους
καὶ δάκρυν ἀν φθάνοιεν· εἰ δὲ μή, μάτην
Πειθὼ μελιγλώσσουισιν ἀν θέλοι γόοις
τοιούσδε κινέειν, οἵτινες τὴν θηρίων
ἀνήμερον δοκοῦσιν ἀλλάξαι φύσιν.
ἀλλ' εὐκλεής γένοιτο τῆς πρὸν ὀλβίας
μνήμη τύχης ἀπασιν, ἦνίχ' ἡ Δίκη
οὕπω τάδ' εἶχε δορυφόρων προβλήματα
τοῦ μὴ παρελθεῖν τοὺς ἀναξίως ὕβριν
παθόντας, εὐτόλμοις τε προσδοκᾶν φρεσὶν

From flying to her succours, and, in that,
Assurance of redress ! where now, Romont,
The damn'd with more ease may ascend from hell,
Than we arrive at her. One Cerberus there
Forbids the passage, in our courts a thousand,
As loud and fertile-headed ; and the client
That wants the sops to fill their ravenous throats,
Must hope for no access : why should I, then,
Attempt impossibilities ; you, friend, being
Too well acquainted with my dearth of means
To make my entrance that way ?

MASSINGER, *The Fatal Dowry*, Act i. Sc. 1.

PISANDER.

Briefly thus then,
Since I must speak for all.—Your tyranny
Drew us from our obedience. Happy those times
When lords were styl'd fathers of families,
And not imperious masters ; when they number'd
Their servants almost equal with their sons,
Or one degree beneath them ; when their labours
Were cherish'd and rewarded, and a period
Set to their sufferings ; when they did not press
Their duties or their wills, beyond the power
And strength of their performance ; all things order'd
With such decorum, as wise law-makers
From each well-govern'd private house derived
The perfect model of a commonwealth.

ἀλκήν τιν' εύρειν κάπικουρησιν κακῶν.
 τὸν δὲ οἱ θανόντες ἥδον ἐκλιπεῖν πῦλας
 τὰς νερτέρων δύναιντ' ἄν, η̄ πρὸς τὴν Δίκην
 ήμεις παρελθέν· εἰς γὰρ ὃν ἔκει φύλαξ
 πυλῶν ἐπ' ἑξόδοισι κωλύει πόρον·
 ἀλλ' ἐνθάδ' ηδη μυρίοι κύνες βοηὴν
 μακρὰν βοῶσι μυρίων ἀπ' αὐχένων·
 δις δὲ ἄπορος ὃν εἴσεισι μηδὲ ἔχων γέννην
 τούτων ἀπληστον κοιμίσαι μειλίγμασιν,
 οὐκ ἔσθ' ὅπως δύναιτ' ἄν εἰσελθεῖν ἔσω.
 πῶς οὖν ἔμοιγε τῶν ἀμηχάνων ἔραιν
 ἔτ' ἀν προσήκοι; καὶ γὰρ οἰσθα, φίλτατε,
 ως ἐνδεῶς ἔγωγε τῶν πάντων ἔχω
 τὸ μῆδ δύνασθαι τῆς ἔκει τυχεῖν ὁδοῦ.

ΠΕΙΣΑΝΔΡΟΣ.

"Ιστ' ἐν βραχεῖ τάδ', ως ὑπὲρ πάντων ἔμοιν
 λέξοντος· ύμῶν η̄ παρὰ σταθμὴν ὑβρις
 παρέσπασ' ημᾶς τῆς πάρος πειθαρχίας·
 ὀλβίζομεν γὰρ τοὺς πάλαι χρόνους, ὅτε
 πατήρ δόμων ἥκουεν, ὅστις ἐν κράτει
 γίγνοιτο, κοῦπω δεσπότης ὑπέρβιος·
 ὅτ' ην δὲ δοῦλος τοῖσι παισὶν ἐν λόγῳ
 ταῦτῷ μάλιστ', η̄ τῶνδε δεύτερος μόνον·
 καὶ τοὺς πονοῦντας ἔτρεφον αἰτιδρώντες ἐν,
 τοῖς δὲ αὐτὸις παθοῦσιν η̄ τέλος κακῶν,
 οὐδὲ οὖν ἐπράσσοντ' ἐκδίκως παρ' ἂ σθένοι
 οῦθ' ἂ φρονεῖν τιν' οὐθ' ἂ πείθεσθαι δέοι.
 ἄπαντα δέ, ὡστε τέκτονες σοφοὶ νόμων,
 εὗ καὶ καλῶς ἔθεντο, κεῖ τις η̄ δόμος
 αὐτὸς καθ' αὐτὸν εἰνόμως οἰκούμενος,
 ἀριστ' ἔχουσαν τῷδε ἀπείκαδον πόλιν.

Humanity then lodg'd i' th' hearts of men,
And thankful masters carefully provided
For creatures wanting reason. The noble horse,
That in his fiery youth from his wide nostrils
Neigh'd courage to his rider, and broke through
Groves of opposed pikes, bearing his lord
Safe to triumphant victory, old or wounded
Was set at liberty or freed from service.
The Athenian mules that from the quarry drew
Marble, hew'd for the temples of the gods,
The great work ended, were dismiss'd and fed
At the public cost; nay, faithful dogs have found
Their sepulchres; but man to man more cruel,
Appoints no end to th' suff'rings of his slave;
Since pride stepp'd in and riot, and o'erturn'd
This goodly frame of concord, teaching masters
To glory in the abuse of such as are
Brought under their command; who, grown un-
useful,
Are less esteem'd than beasts. This you have prac-
tis'd,
Practis'd on us with rigour; this hath forc'd us
To shake our heavy yokes off; and, if redress
Of these just grievances be not granted us,
We'll right ourselves, and by strong hand defend
What we are now possess'd of.

MASSINGER, *The Bondman*, Act iv. Sc. 2.

ὅ δὲ εὐμενῆς τε καὶ φιλάνθρωπος τρόπος
 ὑπῆρχεν οἰκος ἐν βροτησίαις φρεσίν,
 πολλὴν δὲ θηρῶν κούρανοι προμηθίαν
 νοῦν οὖν ἔχοντων εἶχον, οὐδὲ ήμνημόνονν.
 ἵππος γάρ ὅστις εὐγενῆς νέα φρονῶν
 μυκτηροκόμποις πνεύμασιν βριμώμενος
 τὸν ἄνδρα θαρσύνει, καὶ πεφρικότα
 λόγχας διαρρήξει πολεμίων στόλον,
 νίκη πελάζων δεσπότην ἀκήρατον,
 ἡ τραυματισθεὶς ἡ χρόνῳ γεραιὸς ὥν,
 ἀφετὸς τὸ λοιπὸν ἡνιῶν τὸ ἀγενυτος ἦν.
 τὰ δὲ ἐξ Ἀθηνῶν κνώδαλ', ἀκατωρύχων
 ἐλκεν θεῶν ναοῖσιν ἄξεστον λίθον,
 ἔπειτ', ἐπεὶ μέγ' ἔργον ἦν εἰργασμένον,
 ἀνειμέν' εὐθὺς ἡσθιεν τὰ δήμια.
 ἥδη δὲ τύμβους ἔλαχον οἱ πιστοὶ κύνες.
 ἀνὴρ δὲ ἐπ' ἄνδρὶ μᾶλλον ἤγριωμένος
 οὐχ ὕριστος οὐδὲν τέρμα τοῖς δούλων κακοῖς.
 ὕβρις γάρ ἐλθοῦσ' ἥδεν ὑπέρκοπτος χλιδῇ
 ἔσφηλεν ἀρθμῶν εὐφρόνων ὄρθην στάσιν,
 πειθούσα τοὺς κρατοῦντας ὡστ' ἐφυβρίσαι
 ὑπηρετῶν κακοῖσι, οἱ δὲ ἀνώφελεις
 γεγώτες οὐδὲ ἔχουσι θηρίων γέρα.
 τοιαῦτ' ἐστιν ἡμᾶς ἐστὲ πόλλ' εἰργασμένοι
 δύσοιστα καὶ βιαιοί. ὑφ' ὧν ἐπήρμεθα
 ἀπ' αὐχένων ἄφερτον ἐκβαλεῖν ζυγόν,
 κεὶ μή τιν' ἀλκὴν πανδίκως αἰτούμενοι
 εὑρεῖν κακῶν δυναίμεθ', ἐξορθοίκεθ' ἀν
 αὐτοὶ καθ' αὐτούς, καπὲ πάντ' ἐλθούμεν ἀν
 ὑπερμαχοῦντες ὧν γε νῦν κεκτήμεθα.

PHI ASTER.

I have a boy,
Sent by the gods, I hope, to this intent,
Not yet seen in the court. Hunting the buck,
I found him sitting by a fountain's side,
Of which he borrowed some to quench his thirst,
And paid the nymph again as much in tears.
A garland lay him by, made by himself,
Of many several flowers, bred in the bay,
Stuck in that mystic order, that the rareness
Delighted me: but ever when he turn'd
His tender eyes upon 'em, he would weep,
As if he meant to make 'em grow again.
Seeing such pretty helpless innocence
Dwell in his face, I asked him all his story.
He told me that his parents gentle died,
Leaving him to the mercy of the fields,
Which gave him roots; and of the crystal springs,
Which did not stop their courses; and the sun,
Which still, he thank'd him, yielded him his light.
Then took he up his garland, and did shew
What every flower, as country people hold,
Did signify; and how all, order'd thus,
Express'd his grief: and, to my thoughts, did read
The prettiest lecture of his country art
That could be wish'd: so that, methought, I could

ΦΙΛΑΣΤΗΡ.

Παῖς ἔστι μοί τις, ὃς τόδ̄ ἐκπράξων χρέος
θεύσδοτος πέφηνεν, ὡς ἐλπίς μ' ἔχει,
οὕπω μελάθρων βασιλικῶν ἐπίστροφος.
εὐρον δὲ ἐγώ νιν, ἐς ἐλάφον θήραν ἵων,
κρήνης παρὰ βείθρουσιν, ὃν ἤντλει ποτόν,
δίψης ἀκεσμα· κανθις ἀντημείβετο
όφθαλμοτέγκτῳ τὴν θεὰν πλημμυρίδι.
τούτου δὲ κείτο στέφανος εὐώδης πέλας,
ὅν ποικίλοιστ τῶν ἐκεῖ τεθηλότων
ὑφῆνεν αὐτὸς ἀνθέων χλιδήμασι·
χοῦτω τάδ̄ ἐκπάγλουσιν ἡσκήθη τρόποις,
ῶστ' εἰσιδῶν ἴθαιμασ' εὐφράνθην δὲ δύμας.
ἐκεῖσε δὲ εἴ ποτ' ὅμμ' ἐπιστρέφοι τέρεν,
ἐνταῦθα δὴ δάκρυνε, ὡσπερεὶ θέλων
νέας ἐγείρειν ἀνθέμων βλάστας πάλιν.
κᾶγγι ἀνανδίοις ἐννοῶν ἐν δύμασιν
οὐ δυστόπαστον νηπίας φρενὸς τέκμαρ,
ἀνιστόρησα τοῦ πάρος βίον τύχας.
οὐδὲ αὐτὸς ἔλεξεν εὐγενεῖς θανεῖν γονεῖς
λιπόντας αὐτὸν ὄρφανευμ' ἀγροῖς, παρ' ὃν
ῥίζας δέχοιτο, ταῖς τε κρηναίαις θεαῖς,
αἱ ναμάτων οὐ σχοῖεν εὔποτον ρέος,
Φοιβῷ θ', διτῷ φῶς λαμπρὸν ἡμέρας ἔφη
αἰὲν φέροντι μυρίαν ἔχειν χάριν.
κανταῦθ' ἐπαίρων στέμμα, πάντα τάνθέων,
ὧς ταῦτ' ἀγροίκοις ἀνδράσιν νομίζεται,
ἔδειξε σύμβολ', ἐν δὲ ὅπως τούτῳ τρόπῳ
πλεχθένθ' ἑαυτοῦ λυπρὰ σημαίνοι πάθη.
δοκεῖν δὲ ἔμοιγε, ῥημάτων σοφίσματα
κάλλιστον ἔλεξε μυστικῆς τέχνης πέρι,

Have studied it. I gladly entertain'd
Him who was glad to follow; and have got
The trustiest, loving'st, and the gentlest boy
That master ever kept. Him will I send
To wait on you, and bear our hidden love.

FLETCHER, *Philaster*, Act i. Sc. 2.

εῦμουσον ἀκρόαμ· εἰτ' ἐφιέμην ἔγῳ
ταύτης ἀπαντα μανθάνειν εὐρήματα·
ἐκών θ' ἐκόντα τόνδ' ἐδεξάμην τρόχιν.
ἔχω δὲ παῖδα πιστόν, εὔνοίας πλέων,
ώς οὐποτ' ἄλλος δεσπότης ἐκπήσατο.
πέμψω δὲ κεῖνον, σοὶ διάκονον πέλειν,
ημῶν τ' ἔρωτος ἄγγελον κεκρυμμένου.

Cambridge :
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

CAMBRIDGE,
December, 1868.

PUBLISHED BY
DEIGHTON, BELL, AND CO.
Agents to the University,
AND
BELL AND DALDY, LONDON.

—♦—
NOW IN COURSE OF PUBLICATION.

Uniformly printed in Foolscap 8vo.

**Cambridge School and College
Text Books,**

*A Series of Elementary Treatises adapted for the Use of
Students in the Universities, Schools, and Candidates
for the Public Examinations.*

Now Ready.

AN INTRODUCTION TO PLANE ASTRONOMY. For
the Use of Colleges and Schools. By P. T. MAIN, M.A.
Fellow of St John's College. 4s.

ARITHMETIC for the use of Schools and Colleges.
By A. WRIGLEY, M.A. Professor of Mathematics in the
late Royal Military College, Addiscombe. 3s. 6d.

ELEMENTARY TRIGONOMETRY. By T. P. HUDSON,
M.A. Fellow of Trinity College. 3s. 6d.

ELEMENTARY STATICS. By the Very Rev. H. GOOD-
WIN, D.D. DEAN OF ELY. 3s.

ELEMENTARY DYNAMICS. By the Very Rev. H.
GOODWIN, D.D. DEAN OF ELY. 3s.

ELEMENTARY HYDROSTATICS. By W. H. BESANT,
M.A., Late Fellow of St John's College. 4s.

[Continued]

2 SCHOOL AND COLLEGE TEXT BOOKS—*Continued.*

MENSURATION, An Elementary Treatise on. By
B. T. MOORE, M.A., Fellow of Pembroke College,
Professor of Mathematics, Royal Staff College, Sand-
hurst. With numerous Examples. 5s.

ELEMENTARY GEOMETRICAL CONIC SECTIONS. By
W. H. BESANT, M.A., Late Fellow of St John's College.
[In the Press.

ELEMENTARY CHEMISTRY. By G. D. LIVEING, M.A.,
Late Fellow of St John's College. *Preparing.*

COMPANION TO THE GREEK TESTAMENT. Designed
for the Use of Theological Students and the Upper
Forms in Schools. By A. C. BARRETT, A.M., Caius
College. Second Edition, revised and enlarged. Fcap.
8vo. 5s.

**AN HISTORICAL AND EXPLANATORY TREATISE ON
THE BOOK OF COMMON PRAYER.** By W. G. HUMPHREY,
B.D. Third and Cheaper Edition, revised and enlarged.
Fcap. 8vo. 4s. 6d.

Now in course of Publication,

Cambridge Greek and Latin Texts,
CAREFULLY REPRINTED FROM THE BEST
EDITIONS.

THIS series is intended to supply for the use of Schools
and Students cheap and accurate editions of the Classics,
which shall be superior in mechanical execution to the
small German editions now current in this country, and
more convenient in form.

The texts of the “*Bibliotheca Classica*” and “*Grammar-
School Classics*,” so far as they have been published, will be
adopted. These editions have taken their place amongst
scholars as valuable contributions to the Classical Literature
of this country, and are admitted to be good examples of the
judicious and practical nature of English scholarship; and
as the editors have formed their texts from a careful examination
of the best editions extant, it is believed that no texts
better for general use can be found.

The volumes are well printed at the Cambridge
University Press, in a 16mo. size, and are issued at short
intervals.

CAMBRIDGE GREEK AND LATIN TEXTS. 3

The following are now ready.

NOVUM TESTAMENTUM Graecum, Textus Stephanici,
1550. Accedunt variae lectiones editionum Bezae, Elze-
viri, Lachmanni, Tiechendorfii, Tregellesii. Curante F.
H. SCRIVENER, A.M. 4s. 6d.
An Edition on writing paper, for Notes. 4to. half-bound. 12s.

AESCHYLUS, ex novissima recensione F. A. PALEY, A.M.
Price 3s.

CAESAR DE BELLO GALLICO, recensuit G. LONG,
A.M. 2s.

CICERO DE SENECTUTE ET DE AMICITIA
ET EPISTOLAE SELECTAE, recensuit G. LONG,
A.M. 1s. 6d.

CICERONIS ORATIONES. Vol. I. Recensuit G. LONG,
A.M. 3s. 6d.

EURIPIDES, ex recensione F. A. PALEY, A.M. Vol. I.
3s. 6d. Vol. II. 3s. 6d. Vol. III. 3s. 6d.

HERODOTUS, recensuit J. W. BLAKESLEY, S.T.B.
2 Vols. 3s. 6d. each Vol.

HOMERI ILIAS. Lib. I.—XII.: ex novissima recensione,
F. A. PALEY, A.M. 2s. 6d.

HORATIUS, ex recensione A. J. MACLEANE, A.M.
Price 2s. 6d.

JUVENALIS ET PERSIUS, ex recensione A. J. MACLEANE,
A.M. 1s. 6d.

LUCRETIUS, recognovit H. A. J. MUNRO, A.M. 2s. 6d.

SALLUSTI CATILINA ET JUGURTHA, ex recen-
sione G. LONG, A.M. 1s. 6d.

THUCYDIDES, recensuit J. G. DONALDSON, S.T.P.
2 Vols. 3s. 6d. each Vol.

VERGILIUS, ex recensione J. CONINGTON, A.M. 3s. 6d.

XENOPHONTIS EXPEDITIO CYRI, recensuit J. F.
MACMICHAEL, A.B. 2s. 6d.

OTHERS IN PREPARATION.

4 MATHEMATICAL TEXT BOOKS PUBLISHED BY

ARITHMETIC AND ALGEBRA.

Pelicotetics or the Science of Quantity. An Elementary Treatise on Algebra and its Groundwork Arithmetic. By ARCHIBALD SANDEMAN, M.A. 8vo. 20s.

Arithmetic for the use of Schools and Colleges. By A. WRIGLEY, M.A., Professor of Mathematics in the late Royal Military College, Addiscombe. 8s. 6d.

Principles and Practice of Arithmetic. By the Rev. J. HIND. Ninth Edition, with Questions, 4s. 6d.
** KEY, with Questions for Examination. Second Edition. 5s.

A Progressive Course of Examples in Arithmetic. With Answers. By the Rev. JAMES WATSON, M.A., of Corpus Christi College, Cambridge, and formerly Senior Mathematical Master of the Ordnance School, Carshalton. Second Edition, revised and corrected. Fcp. 8vo. 2s. 6d.

Elements of Algebra. By the Rev. J. HIND. Sixth Edition, revised. 540 pp. 8vo. 10s. 6d.

Treatise on the Theory of Algebraical Equations. By the Rev. J. HYMERS, D.D. Third Edition. 8vo. 10s. 6d.

TRIGONOMETRY.

Trigonometry required for the Additional Subject for Honours at the Previous Examination, according to the new scheme sanctioned by the Senate June 1865. By J. McDOWELL, M.A., Pembroke College. Crown 8vo. 3s. 6d.

Elementary Trigonometry. By T. P. HUDSON, M.A., Fellow of Trinity College. 8s. 6d.

Elements of Plane and Spherical Trigonometry. By the Rev. J. HIND. Fifth Edition. 12mo. 6s.

Syllabus of a Course of Lectures upon Trigonometry and the Application of Algebra to Geometry. 8vo. 7s. 6d.

MECHANICS AND HYDROSTATICS.

Mechanics required for the Additional Subjects
for Honours at the Previous Examination, and for the Ordinary B.A.
Degree. By J. McDOWELL, M.A., Pembroke College. Crown 8vo.
2s. 6d.

Elementary Hydrostatics. By W. H. BESANT,
M.A., Late Fellow of St John's College. Fcp. 8vo. 4s.

Elementary Hydrostatics for Junior Students. By
R. POTTER, M.A. late Fellow of Queens' College, Cambridge, Professor
of Natural Philosophy and Astronomy in University College, London.
7s. 6d.

Mechanical Euclid. Containing the Elements of
Mechanics and Hydrostatics. By the late W. WHEWELL, D.D.
Fifth Edition. 5s.

Elementary Statics. By the Very Rev. H. GOODWIN,
D.D. Dean of Ely. Fcp. 8vo, cloth, 3s.

Elementary Dynamics. By the Very Rev. H.
GOODWIN, D.D. Dean of Ely. Fcp. 8vo, cloth, 3s.

A Treatise on Statics. By the Rev. S. EARNSHAW,
M.A. Fourth Edition. 8vo. 10s.

Dynamics, or, a Treatise on Motion. By the Rev.
S. EARNSHAW. Third Edition. 8vo. 14s.

A Treatise on the Dynamics of a Rigid Body. By
the Rev. W. N. GRIFFIN. 8vo. 6s. 6d.

* * SOLUTIONS OF THE EXAMPLES. 8vo.

6 MATHEMATICAL TEXT BOOKS PUBLISHED BY

Problems in illustration of the Principles of Theoretical Mechanics. By W. WALTON, M.A. Second Edition. 8vo. 18s.

Treatise on the Motion of a Single Particle and of two Particles acting on one another. By A. SANDEMAN. 8vo. 8s. 6d.

Of Motion. An Elementary Treatise. By the Rev. J. R. LUNN, M.A. Fellow and Lady Sadler's Lecturer of St John's College. 8vo. 7s. 6d.

Chapter I. General principles of velocity and acceleration. Chapter II. Of the motion of a point in general. Analytical expressions for velocities and accelerations in certain directions. Chapter III. Of the motion of a point affected by a constant acceleration, the direction of which is always the same. Chapter IV. Of the motion of a point affected by an acceleration, the direction of which always passes through a fixed point. Chapter V. Of matter and force. Chapter VI. Of the dynamical laws of force, commonly called the laws of motion. Chapter VII. Of certain cases of free motion in nature. Chapter VIII. Of constrained motion of particles. Chapter IX. Of impulses and collision of particles. Appendix. Of the Cycloid.

A Treatise on Hydromechanics. By W. H. BESANT, M.A. 8vo. Second Edition enlarged, 10s. 6d.

The Principles of Hydrostatics. By T. WEBSTER, M.A. 8vo. 7s. 6d.

Problems in illustration of the Principles of Theoretical Hydrostatics and Hydrodynamics. By W. WALTON, M.A. 8vo. 10s. 6d.

Collection of Elementary Problems in Statics and Dynamics. Designed for Candidates for Honours, first three days. By W. WALTON, M.A. 8vo. 10s. 6d.

CONIC SECTIONS AND ANALYTICAL GEOMETRY.

Elementary Analytical Geometry for Schools and Beginners. By T. G. VYVYAN, Fellow of Gonville and Caius College, and Mathematical Master of Charterhouse. Crown 8vo. 7s. 6d.

Trilinear Co-ordinates, and other methods of Modern Analytical Geometry of Two Dimensions. By the Rev. W. ALLEN WHITWORTH, M.A., Professor of Mathematics in Queen's College, Liverpool, and late Scholar of St John's College, Cambridge. 8vo. 16s.

DEIGHTON, BELL AND CO. CAMBRIDGE. 7

An Introduction to Plane Co-ordinate Geometry.

By W. P. TURNBULL, B.A. Fellow of Trinity College. 8vo. 12s.

Elementary Geometrical Conic Sections. By W. H.

BESANT, M.A., Late Fellow of St John's College. [*In the Press.*]

Conic Sections. Their principal Properties proved

Geometrically. By the late W. WHEWELL, D.D. Master of Trinity.
Third Edition. 8vo. 2s. 6d.

The Geometrical Construction of a Conic Section.

By the Rev. T. GASKIN. 8vo. 3s.

Treatise on Conic Sections. By the Rev. J. HYMERS,

D.D. Third Edition. 8vo. 9s.

ATreatise on the Application of Analysis to Solid

Geometry. By D. F. GREGORY, M.A. and W. WALTON, M.A.
Second Edition. 8vo. 12s.

The Elements of Conic Sections. By J. D.

HUSTLER, B.D. Fourth Edition. 8vo. 4s. 6d.

Elementary Treatise on Solid Geometry. By W.

S. ALDIS, M.A. 8vo. 8s.

ATreatise on Plane Co-ordinate Geometry. By

the Rev. M. O'BRIEN. 8vo. 9s.

ATreatise on Analytical Geometry of Three

Dimensions. By J. HYMERS, D.D. Third Edition. 8vo. 10s. 6d.

Problems in illustration of the Principles of Plane

Co-ordinate Geometry. By W. WALTON, M.A. 8vo. 16s.

DIFFERENTIAL AND INTEGRAL CALCULUS.

An Elementary Treatise on the Differential Calculu-

lus. By W. H. MILLER, M.A. Third Edition. 8vo. 6s.

Treatise on the Differential Calculus. By W.

WALTON, M.A. 8vo. 10s. 6d.

8 MATHEMATICAL TEXT BOOKS PUBLISHED BY

A Treatise on the Integral Calculus. By the Rev.
J. HYMERS, D.D. 8vo. 10s. 6d.

Geometrical Illustrations of the Differential Calculus. By M. B. PELL. 8vo. 2s. 6d.

ASTRONOMY.

An Introduction to Plane Astronomy. For the
Use of Colleges and Schools. By P. T. MAIN, M.A. Fellow of
St John's College. 4s.

Practical and Spherical Astronomy for the use
chiefly of Students in the Universities. By the Rev. R. MAIN, M.A.,
Radcliffe Observer, Oxford. 8vo. 14s.

Brunnow's Spherical Astronomy. Translated by
the Rev. R. MAIN, M.A. F.R.S. Radcliffe Observer. Part I. Including
the Chapters on Parallax, Refraction, Aberration, Precession,
and Nutation. 8vo. 8s. 6d.

Elementary Chapters on Astronomy from the
"Astronomie Physique" of Biot. By the Very Rev. HARVEY
GOODWIN, D.D. Dean of Ely. 8vo. 8s. 6d.

"They were translated with a different intention, but the admirable
precision and clearness of description which characterise them led
me to think that the publication of them would make a useful addition
to our present list of elementary books."—*Translator's Preface*.

Notes on the Principles of Pure and Applied
Calculation, and on the Mathematical Principles of Physical Theories.
By the Rev. J. CHALLIS, M.A., F.R.S., Plumian Professor of Astro-
nomy and Experimental Philosophy in the University of Cambridge.
[Preparing, nearly ready.]

Choice and Chance. Two Chapters of Arithmetic.

With an Appendix containing the Algebraical treatment of Permutations and Combinations newly set forth. By the Rev. WILLIAM ALLEN WHITWORTH, M.A., Professor of Mathematics in Queen's College, Liverpool. Crown 8vo. 8s. 6d.

Exercises on Euclid and in Modern Geometry,
containing Applications of the Principles and Processes of Modern Pure Geometry. By J. McDOWELL, M.A., F.R.A.S., Pembroke College. pp. xxi, 300. Crown 8vo. 8s. 6d.

Elementary Course of Mathematics. Designed
principally for Students of the University of Cambridge. By the Very Rev. HARVEY GOODWIN, D.D., Dean of Ely. Sixth Edition, revised and enlarged by P. T. MAIN, M.A., Fellow of St John's College, Cambridge. 8vo. 16s.

Problems and Examples, adapted to the "Elementary Course of Mathematics." By HARVEY GOODWIN, D.D., Dean of Ely. Third Edition, revised, with Additional Examples in Conic Sections and Newton. By THOMAS G. VIVYAN, M.A., Fellow of Gonville and Caius College. 8vo. 6s.

Solutions of Goodwin's Collection of Problems and Examples. By W. W. HUTT, M.A., late Fellow of Gonville and Caius College. Third Edition, revised and enlarged. By the Rev. T. G. VIVYAN, M.A. 8vo. 9s.

Collection of Examples and Problems in Arithmetic, Algebra, Geometry, Logarithms, Trigonometry, Conic Sections, Mechanics, &c. with Answers and Occasional Hints. By the Rev. A. WRIGLEY. Sixth Edition. 8vo. 8s. 6d.

A Companion to Wrigley's Collection of Examples and Problems, being Illustrations of Mathematical Processes and Methods of Solution. By J. PLATTS, Esq., and the Rev. A. WRIGLEY, M.A. 8vo. 12s.

Newton's Principia. First Three Sections, with Appendix, and the Ninth and Eleventh Sections. By the Rev. J. H. EVANS, M.A. Fourth Edition. 8vo. 6s.

Series of Figures Illustrative of Geometrical Optics. From SCHELLBACH. By the Rev. W. B. HOPKINS. Plates Folio. 10s. 6d.

A Treatise on Crystallography. By W. H. MILLER, M.A. 8vo. 7s. 6d.

10 DEIGHTON, BELL AND CO.'S PUBLICATIONS.

A Tract on Crystallography, designed for Students in the University. By W. H. MILLER, M.A. Professor of Mineralogy in the University of Cambridge. 8vo. 6s.

Physical Optics, Part II. The Corpuscular Theory of Light discussed Mathematically. By RICHARD POTTER, M.A. Late Fellow of Queens' College, Cambridge, Professor of Natural Philosophy and Astronomy in University College, London. 7s. 6d.

The Greek Testament: with a critically revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, D.D. Dean of Canterbury.

Vol. I. Sixth Edition, containing the Four Gospels. 1l. 8s.

Vol. II. Fifth Edition, containing the Acts of the Apostles, the Epistles to the Romans and Corinthians. 1l. 4s.

Vol. III. Fourth Edition, containing the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians,—to Timothy, Titus and Philemon. 18s.

Vol. IV. Part I. Third Edition, containing the Epistle to the Hebrews, and the Catholic Epistle of St James and St Peter. 18s.

Vol. IV. Part II. Third Edition, containing the Epistles of St John and St Jude, and the Revelation. 14s.

Dean Alford's Greek Testament with English Notes, intended for the upper forms of Schools and for Pass men at the Universities. Abridged by BRADLEY H. ALFORD, M.A., Vicar of Leavenheath, Colchester; late Scholar of Trinity College, Cambridge. Crown 8vo. 10s. 6d.

Codex Bezae Cantabrigiensis. Edited with Prolegomena, Notes, and Facsimiles. By F. H. SCRIVENER, M.A. Small 4to. 26s.

Wieseler's Chronological Synopsis of the Four Gospels. Translated by the Rev. E. VENABLES, M.A. 8vo. 13s.

"This opportunity may properly be taken of especially recommending to every thoughtful student this able treatise on the succession of events in the Gospel history A translation of it would be a very welcome aid to the general reader."—*Bp. Ellicot's Lectures on the Life of our Lord.*

Bentleii Critica Sacra.

Notes on the Greek and Latin Text of the New Testament, extracted from the Bentley MS. in Trinity College Library. With the Abbé Rulotta's Collation of the Vatican MS., a specimen of Bentley's intended Edition, and an account of all his Collations. Edited, with the permission of the Master and Seniori, by the Rev. A. A. ELMS, M.A., late Fellow of Trinity College, Cambridge. 8vo. 8s. 6d.

DEIGHTON, BELL AND CO.'S PUBLICATIONS. 11

Companion to the Greek Testament. Designed for the use of Theological Students and the Upper Forms in Schools. By A. C. BARRETT, M.A., Caius College. Second Edition, revised and enlarged. Fcap. 8vo. 5s.

A general Introduction to the Apostolic Epistles. With a Table of St Paul's Travels, and an Essay on the State after Death. Second Edition, enlarged. To which are added a Few Words on the Athanasian Creed, on Justification by Faith, and on the Ninth and Seventeenth Articles of the Church of England. By A BISHOP'S CHAPLAIN. 8vo. 8s. 6d.

Butler's Three Sermons on Human Nature, and Dissertation on Virtue. Edited by the late W. WHEWELL, D.D. With a Preface and a Syllabus of the Work. Third Edition. Fcp. 8vo. 3s. 6d.

An Historical and Explanatory Treatise on the Book of Common Prayer. By W. G. HUMPHREY, B.D. Third and Cheaper Edition, revised and enlarged. Fcap. 8vo. 4s. 6d.

Annotations on the Acts of the Apostles. Original and selected. Designed principally for the use of Candidates for the Ordinary B.A. Degree, Students for Holy Orders, &c., with College and Senate-House Examination Papers. By the Rev. T. R. MASKEW, M.A. Second Edition, enlarged. 12mo. 5s.

An Analysis of the Exposition of the Creed, written by the Right Reverend Father in God, J. PEARSON, D.D. late Lord Bishop of Chester. Compiled, with some additional matter occasionally interspersed, for the use of Students of Bishop's College, Calcutta. By W. H. MILL, D.D. Third Edition, revised and corrected. 8vo. 5s.

Hints for some Improvements in the Authorised Version of the New Testament. By the late J. SCHOLEFIELD, M.A. Fourth Edition. Fcap. 8vo. 4s.

A Plain Introduction to the Criticism of the New Testament. With 40 facsimiles from Ancient Manuscripts. For the use of Biblical Students. By F. H. SCRIVENER, M.A. Trinity College, Cambridge. 8vo. 16s.

The Apology of Tertullian. With English Notes and a Preface, intended as an Introduction to the Study of Patristical and Ecclesiastical Latinity. By H. A. WOODHAM, LL.D. Second Edition. 8vo. 8s. 6d.

12 CLASSICAL BOOKS PUBLISHED BY

Plato. The Apology of Socrates and Crito.. With Notes, Critical and Exegetical, by WILHELM WAGNER, Ph. D.

In the Press.

Æschylus. Translated into English Prose, by F. A. PALEY, M.A. Editor of the Greek Text. 8vo. 7s. 6d.

Ætna. Revised, emended, and explained, by H. A. J. MUNRO, M.A., Fellow of Trinity College, Cambridge. 8vo. 3s. 6d.

Aristophanis Comœdiae superstites cum deperditarum fragmentis, additis argumentis adnotatio[n]es critica, metrorum descriptione, onomastico et lexicon. By the Rev. HUBERT A. HOLDEN, LL.D., Head-Master of Ipswich School, late Fellow and Assistant Tutor of Trinity College, Cambridge.

Vol. I. containing the text expurgated with summaries and critical notes, 18s.

The plays sold separately: Acharnenses, 2s. Equites, 1s. 6d. Nubes, 1s. 6d. Vespa, 2s. Pax, 1s. 6d. Aves, 2s. Lysistrata et Thesmophoriazusæ 3s. Ranae, 2s. Ecclesiazusæ et Plutus, 3s.

Vol. II. Onomasticon Aristophaneum continens indicem geographicum et historicum, 6s. 6d.

Demosthenes, the Oration against the Law of Leptines, with English Notes, and a Translation of Wolfe's Prolegomena. Edited by B. W. BEATSON, M.A. Fellow of Pembroke College, Cambridge. Second Edition. Small 8vo. 6s.

Demosthenes de Falsa Legatione. Third Edition, carefully revised. By R. SHILLETO, A.M. 8vo. 8s. 6d.

Demosthenes. Select Private Orations of. After the text of DINDORE, with the Various Readings of REISKE and BECKER. With English Notes. For the use of Schools. By C. T. PENROSE, A.M. Second Edition. Revised and corrected. 12mo. 4s

Euripides. Fabulae Quatuor, scilicet, Hippolytus Coronifer, Alcestis, Iphigenia in Aulide, Iphigenia in Tauria. Ad fidem Manuscriptorum ac veterum Editionum emendavit et Annotationibus instruxit J. H. MONK, S.T.P. Editio nova. 8vo. 12s.

Separately—Hippolytus, 8vo, cloth, 6s.; Alcestis, 8vo, sewed, 4s. 6d.

Lucretius. With a literal Translation and Notes Critical and Explanatory, by the Rev. H. A. J. MUNRO, M.A. Fellow of Trinity College, Cambridge. Second Edition, revised throughout 2 Vols. 8vo. Vol. I. Text, 16s. Vol. II. Translation, 6s. May be had separately.

Plato. The Gorgias, literally translated, with an Introductory Essay, containing a Summary of the Argument. By E. M. COPE, M.A. Fellow of Trinity College, Cambridge. 8vo. 7s.

Plato, The Protagoras. The Greek Text, with English Notes. By W. WAYTE, M.A. 8vo.

Plautus. Aulularia. With notes, Critical and Exegetical, and an Introduction on the Plautian Metres and Prosody. By Dr WM. WAGNER. 8vo. 9s.

Plautus. Menschmei. Ad fidem Codicum qui in Bibliotheca Musei Britannici extant allorumque nonnullorum recensuit, Notisque et Glossario locuplete instruxit J. HILDYARD, A.M. Editio altera. 7s. 6d.

Propertius. The Elegies of. With English Notes, and a Preface on the State of Latin Scholarship. By F. A. PALEY, M.A. With copious Indices. 10s. 6d.

Verse-Translations from Propertius, Book V. With a Revised Latin Text, and Brief English Notes. By F. A. PALEY, M.A. Editor of Propertius, Ovid's Fasti, &c. Fcp. 8vo. 3s.

Virgil. The Æneid of. Books I—II. Translated into English Verse in the Spenserian Stanza. By EDWARD FAIRFAX TAYLOR. Small 8vo. 8s. 6d.

Theocritus, recensuit brevi commentario instruxit F. A. PALEY, M.A. Crown 8vo. 4s. 6d.

A Complete Greek Grammar. For the use of Students. By the late J. W. DONALDSON, D.D. Third Edition, considerably enlarged. 8vo. 16s.

Without being formally based on any German Work, it has been written with constant reference to the latest and most esteemed of Greek Grammars used on the Continent.

A Complete Latin Grammar. For the use of Students. By the late J. W. DONALDSON, D.D. Third Edition, considerably enlarged. 8vo. 14s.

The enlarged Edition of the Latin Grammar has been prepared with the same object as the corresponding work on the Greek language. It is, however, especially designed to serve as a convenient handbook for those students who wish to acquire the habit of writing Latin; and with this view it is furnished with an *Antibarbarus*, with a full discussion of the most important synonyms, and with a variety of information not generally contained in works of this description.

Varronianus. A Critical and Historical Introduction to the Ethnography of Ancient Italy, and to the Philological Study of the Latin Language. By the late J. W. DONALDSON, D.D. Third Edition, revised and considerably enlarged. 8vo. 16s.

The Theatre of the Greeks. A Treatise on the History and Exhibition of the Greek Drama: with various Supplements. By the late J. W. DONALDSON, D.D. *Seventh Edition*, revised, enlarged, and in part remodelled, with numerous illustrations from the best ancient authorities. 8vo. 14s.

14 DEIGHTON, BELL AND CO.'S PUBLICATIONS.

Classical Scholarship and Classical Learning considered with especial reference to Competitive Tests and University Teaching. A Practical Essay on Liberal Education. By the late J. W. DONALDSON, D.D. Crown 8vo.

Sophocles. The *OEdipus Coloneus* of, with Notes, intended principally to explain and defend the Text of the manuscripts as opposed to conjectural emendations. By the Rev. C. E. PALMER, M.A. 8vo.

Tacitus (C.). Opera, ad Codices antiquissimos exacta et emendata, Commentario critico et exposito illustrata. 4 vols. 8vo. Edidit F. RITTER, Prof. Bonnensis. Reduced to 1s.

Translations into English and Latin. By C. S. CALVERLEY, late Fellow of Christ's College, Cambridge. Small 8vo. 1s. 6d.

P. Virgilii Maronis Opera edidit et syllabarum quantitates novo eoque facil modo notavit Thomas Jarrett, M.A. Lingue Hebreæ apud Cantabrigienses Professor Regius. 1s.

Arundines Cami : sive Musarum Cantabrigiensium Laysa Canori. Collegit atque ed. H. DRURY, A.M. Editio quinta. Cr. 8vo. 1s. 6d.

Foliorum Silvula. Part the first. Being Passages for Translation into Latin Elegiac and Heroic Verse. Edited with Notes by the Rev. HUBERT A. HOLDEN, LL.D., Head Master of Queen Elizabeth School, Ipswich. Late Fellow of Trinity College, Cambridge. Fifth Edition. Post 8vo. 1s. 6d.

Foliorum Silvula. Part II. Being Select Passages for Translation into Latin Lyric and Comic Iambic Verse. Arranged and edited by the Rev. HUBERT A. HOLDEN, LL.D. Third Edition. Post 8vo. 5s.

Foliorum Silvula. Part III. Being Select Passages for Translation into Greek Verse. Edited with Notes by the Rev. HUBERT A. HOLDEN, LL.D. Third Edition. Post 8vo. 5s.

Folia Silvulae, sive Eclogæ Poetarum Anglicorum in Latinum et Græcum conversæ quæ dispositæ. HUBERTUS A. HOLDEN, LL.D. Volumen Primum. Continens Fasciculus I. IL 8vo. 10s. 6d.

Foliorum Centuriae. Being Select Passages for Translation into Latin and Greek Prose. Arranged and edited by the Rev. HUBERT A. HOLDEN, LL.D. Fourth Edition. Post 8vo. 5s.

DEIGHTON, BELL AND CO.'S PUBLICATIONS. 15

Kennedy (Rev. Dr). Progressive Exercises in Greek.

Tragic Senarii, followed by a Selection from the Greek Verses of Shrewsbury School, and prefaced by a short Account of the Iambic Metre and Style of Greek Tragedy. For the use of Schools and Private Students. Second Edition, altered and revised. 8vo.

Accidence Papers set in the Previous Examination,
December, 1866. 12mo. 6d.

Cambridge Examination Papers. Being a Supplement to the Cambridge University Calendar, 1859. 12mo. 6s.

Containing those set for the Tyrwhitt's Hebrew Scholarships.—Theological Examinations.—Carus Prize.—Crosse Scholarships.—Mathematical Tripos.—The Ordinary B.A. Degree.—Smith's Prize.—University Scholarships.—Classical Tripos.—Moral Sciences Tripos.—Chancellor's Legal Medals.—Chancellor's Medals.—Bell's Scholarships.—Natural Sciences Tripos.—Previous Examination.—Theological Examination. With Lists of Ordinary Degrees, and of those who have passed the Previous and Theological Examinations.

*The Examination Papers of 1856, price 2s. 6d., 1857 and 8, 3s. 6d. each,
may still be had.*

A Manual of the Roman Civil Law, arranged according to the Syllabus of Dr HALLIFAX. By G. LEAPINGWELL, LL.D. Designed for the use of Students in the Universities and Inns of Court 8vo. 12s.

The Mathematical and other Writings of ROBERT LESLIE ELLIS, M.A., late Fellow of Trinity College, Cambridge. Edited by WILLIAM WALTON, M.A. Trinity College, with a Biographical Memoir by the Very Reverend HARVEY GOODWIN, D.D. Dean of Ely. 8vo. 16s.

Lectures on the History of Moral Philosophy in England. By the late Rev. W. WHEWELL, D.D. Master of Trinity College, Cambridge. New and Improved Edition, with Additional Lectures. Crown 8vo. 8s.

The Additional Lectures are printed separately in Octavo for the convenience of those who have purchased the former Edition. Price 1s. 6d.

A Concise Grammar of the Arabic Language. Revised by SHEIKH ALI NADY EL BARRANY. By W. J. BEAUMONT, M.A. Fellow of Trinity College, Cambridge, and Incumbent of St Michael's, Cambridge, sometime Principal of the English College, Jerusalem. Price 7s.

A Syriac Grammar. By G. PHILLIPS, D.D., President of Queens' College. Third Edition, revised and enlarged. 8vo. 7s. 6d.

Now ready, fop. 8vo. price 5s.

The Student's Guide to the University of Cambridge.

*SECOND EDITION, REVISED AND CORRECTED
IN ACCORDANCE WITH THE RECENT
REGULATIONS.*

Contents.

INTRODUCTION, by J. R. SEELEY, M.A.
ON UNIVERSITY EXPENSES, by the Rev. H. LATHAM, M.A.
ON THE CHOICE OF A COLLEGE, by J. R. SEELEY, M.A.
ON THE COURSE OF READING FOR THE MATHEMATICAL
TRIPOS, by the Rev. W. M. CAMPION, B.D.
ON THE COURSE OF READING FOR THE CLASSICAL TRIPOS,
by the Rev. R. BURN, M.A.
ON THE COURSE OF READING FOR THE MORAL SCIENCES
TRIPOS, by the Rev. J. B. MAYOR, M.A.
ON THE COURSE OF READING FOR THE NATURAL SCIENCES
TRIPOS, by Professor LIVEING, M.A.
ON LAW STUDIES AND LAW DEGREES, by Professor J. T.
ABDY, LL.D.
MEDICAL STUDY AND DEGREES, by G. M. HUMPHRY, M.D.
ON THEOLOGICAL EXAMINATIONS, by Professor E. HAROLD
BROWNE, B.D.
THE ORDINARY (OR POLL) DEGREE, by the Rev. J. R.
LUMBY, M.A.
EXAMINATIONS FOR THE CIVIL SERVICE OF INDIA, by the
Rev. H. LATHAM, M.A.
LOCAL EXAMINATIONS OF THE UNIVERSITY, by H. J.
ROBY, M.A.
DIPLOMATIC SERVICE.
DETAILED ACCOUNT OF THE SEVERAL COLLEGES.

"Partly with the view of assisting parents, guardians, schoolmasters, and students intending to enter their names at the University—partly also for the benefit of undergraduates themselves—a very complete, though concise, volume has just been issued, which leaves little or nothing to be desired. For lucid arrangement, and a rigid adherence to what is positively useful, we know of few manuals that could compete with this Student's Guide. It reflects no little credit on the University to which it supplies an unpretending, but complete, introduction."—SATURDAY REVIEW.







